# DIATESSARIC HARMONIES OF THE PASSION NARRATIVE IN THE HARCLEAN SYRIAC VERSION

by

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Dissertation Abstract

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The earliest known harmony of the four Gospels, the Diatessaron, was drawn up about A.D. 170 by a Syriac Christian named Tatian. Several ancient and medieval harmonies in a number of languages are still extant. One example involving a limited section of the gospels is the Harclean Syriac Passion Harmony.

The dissertation is based on the collation of six manuscripts of the Harclean Syriac Passion Harmony, namely Vatican Syriac 268, Bibliotheque Nationale Cod. Syr. 51, British Museum Add. 18714, Bibliotheque Nationale Cod. Syr. 52, Bibliotheque Nationale Cod. Syr. 31, and Cambridge University Add. 1700. Additional evidence in selected sections was derived from Hans H. Spoer (_Zeitschrift der deutschen morgenländischen Gesellschaft_, LXI, 850-859) and A.-S. Marmardji (the appendix of his _Diatessaron de Tatien_). The description of each witness includes an exact delineation of the structural framework of the Harmony by listing the beginning and ending word or words of each quotation in order. The Syriac text of the Harmony is provided with an

apparatus of the variant readings found in each of the eight witnesses.

The first three witnesses listed above present a sequence of material--designated Sequence A--characterized by relatively long quotations and relatively infrequent shifts from gospel to gospel. The remaining five witnesses present a more elaborate and intricate sequence--designated Sequence B--with about twice as many separate quotations half as long as those in Sequence A. Sequence B begins at a later point in the Passion narrative than Sequence A and ends slightly earlier.

Despite individual variations the two sequences are basically similar. They share the same chronological scheme, certain duplicate accounts, preference for Matthaean material, a large number of gospel sections identical in length, a larger number of gospel sections with slight variations in length, and a system of rubrics which varies primarily in the location of a few rubrics. Sequence B is probably an elaboration of Sequence A, which, according to evidence from colophons, was created by Daniel of Beth Batin and his disciple, Isaac.

The text of the Harclean Syriac Passion Harmony has been rigorously accommodated to the prevailing text of the Harclean Syriac Version. Variations are relatively unimportant and fewer than 20% reflect the presence of underlying Greek variants. The extraordinary fidelity to the Harclean

Syriac Version has obliterated readings that involve theological bias.

The structural framework of the Harmony was compared with the framework of a number of secondary and tertiary witnesses to the Diatessaron of Tatian. Eastern witnesses include both Ciasca's and Marmardji's editions of the Arabic Diatessaron and Messina's edition of a Persian Harmony. Western witnesses include Codex Fuldensis (Latin), the Liège Diatessaron (Middle Dutch), and the two Old Italian Harmonies in the Tuscan and Venetian dialects.

The general chronological scheme and the order of topics of both the Eastern and the Western witnesses (with the exception of the Persian Harmony) show remarkable patterns of similarity throughout. Similar rearrangements of the sequence of material drawn from the gospels appears in all witnesses other than the Persian Harmony.

The Harclean Syriac Passion Harmony, on the other hand, seldom rearranges the order of gospel material, contains several duplicate accounts as a result, differs from the other harmonies in order of topics, and omits John chapters 14-17. The Harclean Syriac Passion Harmony, therefore, appears to be an independent harmony not directly influenced by Tatian's Diatessaron either in structure or text. Although less creatively and skillfully constructed than Tatian's Diatessaron, it represents an important stage in the process of constructing harmonies and provides an interesting glimpse into the history of the transmission of the Harclean Syriac Version.

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# INTRODUCTION

The harmony of the Passion narrative preserved in the Harclean Syriac Version follows the general pattern of the Diatessaron of Tatian. The Diatessaron was a composite of the four gospels in which Tatian attempted to provide a single, continuous account of the life and teachings of Jesus without overlap or repetition. His adroit interweaving of the four gospels preserved the distinctive contributions of each gospel. Many copies and imitations of this second century work have appeared in the intervening years in various languages--including Arabic, Persian, Latin, several German dialects, Old Italian, Middle Dutch (Flemish), and Middle English.

The Harclean Syriac Passion Harmony which follows the diatessaric pattern contains only the portion of the gospels which describe Holy Week. The opening scene in the Harmony is the preparation for the Passover and the final event is the burial of Jesus. The presence of the Harmony in several lectionaries confirms the observation that the primary purpose was liturgical.

The text of the Harclean Syriac Passion Harmony approximates rather closely the text of Thomas of Heraclea's (Harkel's) revision in A.D. 616 of the Syriac New Testament attributed to Philoxenus, the Jacobite bishop of Mabug (Hierapolis), who superintended a translation made in A.D. 506 by his χωρεπίσκοπος, Polycarp. Thomas's revision of this version was made on the basis of two or three Greek manuscripts. "The purpose of this revision was to make the accurate Philoxenian version more literal still. The result is such as to do violence to the Syriac language."[1] The exact extent and nature of the work of these two men has not yet been fully determined, for "according to the first view, there is but one version which was republished with variant readings noted in the margin; according to the second, there are two separate versions, the later one being provided with marginalia."[2] These marginal notations in Acts form the second most important witness to the Western text of Acts.[3] The standard edition of the work of Philoxenus and Thomas of Harclea is that published by Joseph White.[4]

Preliminary work on the Harclean Syriac Passion Harmony was done by J. P. P. Martin in the last part of the nineteenth century.[1] Further exploratory work was done by George A. Barton and Hans H. Spoer during isolation by a cholera epidemic in Jerusalem in 1902-1903. They examined two Syriac lectionaries which contain the Harclean Syriac Passion Harmony and later published their observations and a translation of five sections of the Harmony.[2] Bruce M. Metzger lists the Harclean Syriac Passion Harmony among the secondary and tertiary witnesses to the Diatessaron of Tatian.[3] These references point to the importance and necessity of a more extensive investigation of the Harclean Syriac Passion Harmony.

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[1] Alexander Souter, *The Text of the New Testament*, rev. C. S. C. Williams (London: Gerald Duckworth & Co. Ltd., 1954), p. 57.

[2] Bruce M. Metzger, *The Text of the New Testament* (New York and London: Oxford University Press, 1964), pp. 70-71.

[3] *Ibid.*, p. 71.

[4] Joseph White, *Sacrorum Evangeliorum Versio Syriaca Philoxeniana*, 2 Vol. (Oxonii: Clarendoniano, 1778-1803).

The manuscripts of the Harclean Syriac Passion Harmony can be separated into two different categories on the basis of the arrangement of the passages of scripture.[4] The first group of manuscripts contains a sequence approximately 80% as long as the second group. This sequence is characterized by relatively large blocks of material from a single gospel, usually including at least one complete verse and often two or more. One block contains a total of twenty-two verses. The shorter sequence will be designated as Sequence A in the following discussion.

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[1] J. P. P. Martin, *Introduction à la critique textuelle du Nouveau Testament*, *Partie Pratique*, III (Paris, 1885), 121-144; "Le de ΔΙΑΤΕΣΣΑΡΩΝ de Tatien," *Revue des questions historique*, XXXIII (1883), 349-394.

[2] George A. Barton and Hans H. Spoer, "Traces of the Diatessaron of Tatian in Harclean Syriac Lectionaries," *Journal of Biblical Literature*, XXIV (1905), 179-195; and Hans H. Spoer, "Spuren eines syrischen Diatessarons," *Zeitschrift der deutschen morgenländischen Gesellschaft*, LXI (1907), 850-859.

[3] Bruce M. Metzger, *Chapters in the History of New Testament Textual Criticism*, *New Testament Tools and Studies*, Vol. IV, ed. Bruce M. Metzger (Grand Rapids: Wm. B. Eerdmans, 1963), p. 98.

[4] Martin made a preliminary classification of Syriac Passion Harmonies by distinguishing Jacobite or Nestorian manuscripts with either a Harclean or Peshitta textual complexion. He also made a tentative classification on the basis of sequence (Martin, *op. cit.*). Barton and Spoer expressed the opinion that Martin's "results do not appear to rest on any exhaustive researches" (Barton and Spoer, *op. cit.*, p. 195).

The second group of witnesses contains the longer, and more intricate, sequence, which will be designated as Sequence B. It is characterized by much shorter blocks of material involving more frequent shifting from gospel to gospel. Quotations from a single gospel usually involve only portions of verses and sometimes as few as two or three words. The elaborate and intricate interweaving of the gospel material sometimes corresponds exactly with Sequence A for a short section, but is normally more involved and complete than Sequence A.

The description of the six manuscripts and two printed editions which include the Harclean Syriac Passion Harmony is given in Chapter I. A detailed sequence of the structural arrangement for each witness is included in the descriptions.

A detailed examination of the introductions, rubrics, structure, and colophons of the various witnesses described in Chapter I provides a comparison of the two major sequences in Chapter II. The description of the similarities, dissimilarities, and overall formation of the two major sequences prepares the way for an evaluation of the significance of the Harclean Syriac Passion Harmony in a broader context.

Chapter III is an analysis of the interrelationships of the Harclean Syriac Passion Harmony in a broader context. The question of the degree to which the text of the Harclean Syriac Passion Harmony has been accommodated to the Harclean Syriac text is examined. A search for theological influences operative in the transmission of the Harmony is also made. The examination of the relationships of the two major sequences of the Harclean Syriac Passion Harmony to the extant harmonies in other languages provides an opportunity to search for possible structural similarities which might be reflections of the influence of Tatian's Diatessaron. A consideration of such factors, thus, more clearly outlines the role and significance of the Harclean Syriac Passion Harmony.

A summary of the results of the investigation and the conclusions are given in Chapter IV. The Appendix contains a transcription of Sequence B and of the portions of of Sequence A which precede and follow Sequence B of the Harclean Syriac Passion Harmony. A critical apparatus which follows the transcription lists the variations in reading, spelling, word order, and punctuation in each of the witnesses described in Chapter I.

## CHAPTER I

## DESCRIPTION OF SOURCES

The exact number of manuscripts available for the study of the Harclean Syriac Passion Harmony is difficult to ascertain. The list provided by Barton and Spoer[1] is, on their own admission, imperfect; it also is occasionally incorrect.[2] Many Syriac manuscripts, however, have not been sufficiently examined to identify all those containing Passion Harmonies. The first, and longest, section of Barton and Spoer's list refers to Jacobite manuscripts with the Harclean Syriac Passion Harmony.

On the basis of Barton and Spoer's list three manuscripts were selected from each of the major sequences of the Harclean Syriac Passion Harmony.[3] Preference was given to the earliest manuscripts in each of these categories. Likewise consideration was given to manuscripts that would furnish information concerning the history of the transmission of the Harclean Syriac Passion Harmony.

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[1] Barton and Spoer, *op. cit.*, pp. 193-195. Barton and Spoer add: "It may be deemed certain that in addition many others of the lectionaries mentioned by Gregory and in the catalogues of libraries contain a harmony of one or another type." p. 193.

[2] Barton and Spoer's list of Jacobite manuscripts with a Harclean Passion Harmony includes Vatican Syriac 266 and Biblioteca Mediceo Laurenziana I, 40. Microfilms of Vatican Syriac 266 and Biblioteca Mediceo Laurenziana I, 40 have been examined by the present writer and there is no trace of any Harmony.

[3] *Vide* pp. 3ff. for differentiation of the two major sequences.

The three manuscripts containing the Harclean Syriac Passion Harmony which follows Sequence A are: Vatican Syriac 268, which is dated A.D. 858-859; Bibliothèque Nationale Codex Syriac 51, dated A.D. 1138; and British Museum Additional 18714, dated A.D. 1214. The manuscripts whose Harclean Syriac Passion Harmony follows Sequence B are: Bibliothèque Nationale Codex Syriac 52, dated A.D. 1165; Bibliothèque Nationale Codex Syriac 31, dated A.D. 1203; and Cambridge University Additional 1700, dated A.D. 1170. These six manuscripts were examined on microfilm.

The six manuscripts listed above provide an adequate base for the investigation of the Harclean Syriac Passion Harmony. Vatican Syriac 268 and Bibliothèque Nationale Syriac 52 contain texts of the four gospels in the Harclean Syriac Version with the Harclean Syriac Passion Harmony as an appendix following the Gospel of John. British Museum Additional 18714 and Bibliothèque Nationale Syriac 51 are gospel lectionaries and include the Harclean Syriac Passion Harmony as a regular part of the readings for Holy Week. Bibliothèque Nationale Syriac 31 is a Peshitta New Testament which contains the Harclean Syriac Passion Harmony following the Fourth Gospel. Cambridge University Additional 1700 contains the Harclean text of the New Testament with the Harclean Syriac Passion Harmony after the Fourth Gospel. Thus, Sequence A of the Harclean Syriac Passion Harmony is found in one manuscript of the four gospels in Harclean Syriac and in two Harclean Syriac lectionaries; Sequence B is present in a manuscript of the four gospels according to the Harclean Version, a Peshitta New Testament, and a Harclean New Testament. The spread of four centuries in the writing of these six manuscripts provides the possibility of investigating features of the transmission of the Harclean Syriac Passion Harmony.

Additional evidence from the transcription which Hans H. Spoer published in _Zeitschrift der deutschen morgenländischen Gesellschaft_ from a lectionary in the Syriac monastery in Jerusalem, dated A.D. 1262, is also included in the critical apparatus in the Appendix.[1] Further evidence provided by A.-S. Marmardji in the appendix of his volume, _Diatessaron de Tatien_, is likewise included in the critical apparatus in the Appendix.[2]

Each of these sources is collated with the standard edition of the Harclean Syriac Version published by Joseph White.[1] The combination of these sources provides the sampling upon which the following investigation of the Harclean Syriac Passion Harmony is made. Each of the sources will be more fully described below.

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[1] Hans H. Spoer, "Spuren eines syrischen Diatessarons," _Zeitschrift der deutschen morgenländischen Gesellschaft_, LXI (1907), 850-859. Spoer notes that two additional lectionaries, dated A.D. 1221 and A.D. 1556, contain essentially the same text as that given in his article.

[2] A.-S. Marmardji, _Diatessaron de Tatien_ (Beyrouth: Imprimerie Catholique, 1935), pp. 1*-79*.

## A. Manuscripts

### 1. Vatican Syriac 268 (VS-268)[2]

Vatican Syriac 268, dated A.D. 858-859, is described by W. H. P. Hatch as follows:

> The Four Gospels according to the Harclean Version. Vellum; 27.8 cm. x 20.4 cm.; 172 leaves; one column; 21 to 30 lines to the page; columns and top lines ruled with lead; ink brown; Estrangelā.[3]

Hatch lists the date of the manuscript's composition as An. Graecorum 1170, but notes that the month and day are not given.[4] If the information ever had been included, damage by water and dampness has obliterated the name of the scribe and the location of composition.

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[1] White, op. cit.

[2] The numbers and letters in parenthesis following the title of each witness are the symbol by which it is designated in further discussion and in the critical apparatus in the Appendix.

[3] William Henry Paine Hatch, An Album of Dated Syriac Manuscripts (Boston: The American Academy of Arts and Sciences, 1946), p. [120].

[4] Gregory notes that Angelo Mai in Scr. Vet. Nova Collectio, Band V (Rome: 1831) maintains that Thomas of Heraclea wrote this manuscript with his own hamd in A.D. 615, but Mai evidently had not deciphered the date in the colophon. Caspar Rene Gregory, Textkritik des Neuen Testamentes, II (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1902), p. 527.

The opening leaves contain lection notes and the illuminated canon tables of Eusebius. Canon notations are also found at the bottom of each page. The Gospel of Matthew begins on the recto of folio 8. One noteworthy feature of this manuscript is the numeration of leaves. The manuscript had evidently fallen apart and its leaves been disarranged before the pages were numbered, for a number of pages in the last part of the manuscript are out of order. Portions of the Gospel of Luke are found in the middle of the Passion Harmony. The Passion Harmony itself is not in correct sequence. The Passion Harmony begins on the recto of the folio numbered 165 and proceeds in sequence to the recto of folio 167. The verso of folio 167 contains Luke 6:40-49. Folio 168 contains Luke 4:69d-7:25. The recto of folio 169 contains Luke 7:25-33b. The Passion Harmony is resumed on the verso of folio 152 and proceeds in the correct sequence to the recto of folio 158. The final chapters of John follow from this point to the beginning of the Passion Harmony on folio 165. The Passion Harmony then continues on the verso of folio 169 to the end of the manuscript. In tabular form this rearrangement appears in Table I thus:

## TABLE I

## REARRANGEMENTS IN THE PAGINATION OF VS-268

| Folio, | Column | to | Folio, | Column | Contents |
|---|---|---|---|---|---|
| 152 | left | | 158 | right | Section B of Passion Harmony |
| 158 | left | | 164 | left | Closing chapters of John ending with 21:16a |
| 165 | left | | | | Blank leaf |
| 165 | right | | 167 | right | Section A of Passion Harmony |
| 167 | right | | 169 | right | Luke 6:40-7:33b |
| 169 | left | | 172 | left | Section C of Passion Harmony |

Dampness has to some extent affected the last forty folios of VS-268. Each folio of the Passion Harmony has been affected by the blurring of several lines or portions of lines and the obliteration of the last four to six lines. Frequently this illegible section begins in the binding and crosses the leaf in a diagonal fashion. Punctuation marks and marginal notations frequently are still visible even though the lettering in the lines has been obliterated. From twenty-three to twenty-eight lines are still legible on each page. The final leaves are badly deteriorated and almost totally illegible. Owing to this unfortunate deterioration, the table of the structural framework for VS-268 contains many gaps. Since it is a very early manuscript and, thus, is important for this study, each gap or illegible word or words is noted in the critical apparatus in the Appendix with the notation: VS-268 illeg.

The structural arrangement of the contents of Vatican Syriac 268 is given in Table II below. In the interest of precision, since only portions of verses are frequently used, the opening and closing word or words of each section from each gospel are included in the table.

TABLE II

STRUCTURAL FRAMEWORK OF VS-268

ܩܪܝܢܐ ܕܠܠܝܐ ܕܚܡܫܐ ܒܫܒܐ. ܕܡܟܢܫ ܡܢ ܐܪܒܥܬܗܘܢ
ܠܘܬ ܬܫܡܫܬܐ ܐܝܟ ܛܘܪܣܐ ܕܬܫܡܫܬܐ ܫܢܝܬܐ.
ܩ: ܕܠܘܩܐ ܕܡܬܝ ܕܝܘܚܢܢ ܕܡܪܩܐ.[1]

| | | | |
|---|---|---|---|
| Lk.22:1 | ܩܪܝܒ ܗܘܐ | - 7 | ܦܨܚܐ: |
| Mt.26:17b | ܩܪܒܘ ܬܠܡܝܕܘܗܝ | - e | ܦܨܚܐ ⁘ |
| Lk.22:8 | ܘܫܕܪ | - 11a | ⁘ ⌈ܬܠܡܝܕܝ⌉ |
| Mt.26:18d | ⌈ܠܘܬ ܕܦܠܢ⌉ | - e | ܕܒܠܒܐ: ⌈ܕܠ⌉ .. |

ܕܒܝܬܗ ⌈..⌉ ܘܡܠܬ ܕܡܫܠܡܢܘܬܐ

Illegible section

| | | | |
|---|---|---|---|
| Lk.22:14b | ܐܫܠܝܚܘܗܝ | - 15 | ܩܕܡ ܕܐܚܫ. |

---

[1] All rubrics in VS-268 are written in the margin, while the other manuscripts include the rubrics in the text.

VS-268 (cont.)

Mt. 26:21 ܘܟܕ ܗܢܘܢ - ܡܫܠܡ ܠܝ ⁘

Jn.13:2 ܟܕ ܕܝܢ ܗܘܬ - ܕܢܫܠܡܝܘܗܝ ..

Insertion: ܬܘܒ ܐܡܪ ܠܗܘܢ ܝܫܘܥ

Jn.13:16 ܐܡܝܢ ܐܡܝܢ - 19 ܕܐܢܐ ܐܢܐ ..⁘

Jn.13:21 ܗܠܝܢ ܟܕ - 22 ܡܢܘ ⌝ܐܡܪ⌜ ⁘

Mt.26:22 ⌜ܘܟܕ ܡܟܡܢ⌝ - ܐܢܐ ܡܪܝ.

Jn.13:23a ܐܝܬ ܗܘܐ - ܠܥܘܒܗ ܕܝܫܘܥ

Illegible section

Jn.13:24e ܐܡܪ ܟܕ - 26c ܠܝܫܘܥ ܐܢܬ..⁘

Mk.14:20b ܚܕ ܡܢ - e ܒܠܓܢܬܐ ⁘

Mt.26:23c ܗܘ ܡܫܠܡ - 29 ⌝ܕܐܒܝ ܕܝܠܝ⌜ ⁘

Lk.22:28 ܐܢܬܘܢ ܕܝܢ - 30b ܒܡܠܟܘܬܝ

Illegible section

Jn. 13:26e ܡܚܕܐ ܢܣܒܗ: - 30 ܟܕ ܢܦܩ..⁘

ܕܟܝܢܐ. ܡܘܡܢܐ ܕܠܠܝܐ ܕܡܢܘܬܐ.

Jn.13:31 ܐܡܪ ܝܫܘܥ. - 32 ܡܫܒܚ ܠܗ ⁘

Mt.26:30 ܘܟܕ ܫܒܚܘ. - 32 ܠܙܝܬܐ⁘

Lk.22:31 ܐܡܪ ܕܝܢ ܡܪܢ. - 32 ܠܐܚܝܟ ⁘

## VS-268 (cont.)

Mt.26:33 ܟܕ ܐܡܪ ܕܝܢ - 34a ܐܢܐ ܠܟ܆

Illegible section

Mt.26:35c ܠܐ ܐܟܦܘܪܟ - e ܬܠܡܝܕܐ ܐܡܪܘ܀

Jn.16:31 ܐܡܪ ܠܗܘܢ - 32 ܥܡܝ ܐܝܬܘܗܝ܀

Lk.22:35 ܘܐܡܪ ܠܗܘܢ. - 38 ܐܝܬܝܢ܀

Jn.18:1 ܗܠܝܢ ܟܕ - 2 ⌜ܬܠܡܝܕܘܗܝ⌝ ܀

Mt.26:36c ܘܐܡܪ ܠܬܠܡܝܕܐ. - 38 ܡܥܡܠ

Illegible section

Mt.26:39 ܢܦܠ ܥܠ - 41 ܡܚܝܠ. ܀

Lk.22:43 ܘܐܬܚܙܝ ܕܝܢ ܠܗ - 44 ܥܠ ܐܪܥܐ܀

Mt.26:42 ܬܘܒ ܡܢ ܕܬܪܬܝܢ - 46 ܠܝ ܡܩܪܒ. ܀ ܀

ܕܚܕܐ ܕܬܪܬܝܢ ܕܬܠܬ

Mt.26:47a ܘܥܕ ܬܘܒ - ܡܡܠܠ

Illegible section

Mt.26:48b ܐܢܐ. ܗܘ̇ - 50b ܥܪ ܕܐܬܝܬ. ܀ ܀

Jn.18:4 ܝܫܘܥ ܗܘ ܕܝܕܥ - 9 ܡܢܗܘܢ ܘܠܐ ܚܕ܀

Mt.26:50c ܗܝܕܝܢ ܟܕ - e ܘܐܚܕܘܗܝ܀

VS-268 (cont.)

Jn.18:10 ܫܡܥܘܢ - 11 ⸢ܐܫܬܝܘܗܝ⸣ ܀

Mt.26:52b ܟܠܗܘܢ ܓܝܪ - 53 ܕܡܠܐܟܐ

Illegible section

Mt.26:55a ܒܗܝ ܫܥܬܐ܂

Lk.22:52 ܐܡܪ ܝܫܘܥ - 53 ܕܚܫܘܟܐ ܀ ܀

Mt.26:56 ܗܕܐ ܕܝܢ - ܥܪܩܘ ܀

Mk.14:51 ܚܕ ܐܢܫ - 52 ܥܪܩ ܡܢܗܘܢ ܀ ܀

Jn.18:12 ܗܝܕܝܢ ܗܝܠܐ - 14 ܚܠܦ ܥܡܐ ܀

ܕܚܝܠ ܕܐܬܠܬܐ ܕܠܠܐ܂

Mt.26:57b ܘܐܘܟܠܗܘܢ - e ܐܬܟܢܫܘ ܀

Jn.18:15 ܢܩܦ ܗܘܐ - 16 ܠܟܐܦܐ

Illegible section

Jn.18:18b ܥܡܗܘܢ ܗܘܐ - 23 ܡܚܝܬ ܠܝ ܀

Mk.14:55 ܪܒܝ ܟܗܢܐ - 56 ܐܫܬܘܝܢ ܗܘܝ ܀

Mt.26:60d ܠܐܚܪܢܐ ܐܬܘ - 63 ܐܠܗܐ ܚܝܐ

Illegible section

Mt.26:64e ܕܚܝܠܐ܂ ܘܐܬܐ - 73 ܠܟ ܡܘܕܥ ܀

VS-268 (cont.)

Jn.18:26 ܐܡܪ ܚܕ - ܒܓܢܬܐ ܥܡܗ:

Mt.26:74 ܗܝܕܝܢ ܫܪܝ - 75 ⌜ܡܪܝܪܐܝܬ⌝ ❖❖❖
⌜ܠܐ... ⌝ܐܠܐ ⌜...⌝

Illegible section

Mt.27:2 ܐܣܪܘܗܝ - ܗܓܡܘܢܐ ❖

Jn.18:28a ܐܝܬܝ - ܠܦܪܛܘܪܝܢ.

Jn.18:28c ܘܗܢܘܢ ܠܐ - 32 ܕܢܡܘܬ.❖

Mt.27:12 ܘܟܕ ܡܬܐܟܠܝܢ - 13b ܫܡܥ ܐܢܬ:

Mk.15:4d ܟܡܐ ܡܣܗܕܝܢ

Mt.27:13e ܥܠܝܟ: ܘܠܐ - 14 ܗܓܡܘܢܐ ܛܒ..❖

Jn.18:33 ܥܠ ܗܘܐ - 36 ܐܠܗ ܡܢ

Illegible section

Jn.18:37 ܠܐ ܐܠܚܢܘ - 38 ܐܢܐ ܒܗ.❖

Mt.27:15 ܒܥܐܕܐ ܕܝܢ - 16 ܒܪܐܒܐ.

Lk.23:19 or 25 ܗܘ ܐܝܬ - ܒܝܬ ܐܣܝܪܐ.

Mt.27:17 ܟܕ ܟܢܝܫܝܢ - 19 ܡܛܠܬܗ.❖

Mt.27:24 ܟܕ ܚܙܐ - 25 ܥܡܐ ܟܠܗ

## VS-268 (cont.)

Illegible section

Jn.19:2d ܘܡܐܢܐ ܕܐܪܓܘܢܐ - 5 ܒܪܢܫܐ ÷

Mt.27:3 ܗܝܕܝܢ ܟܕ ܚܙܐ - 10 ⌈ܠܝ ܡܪܝܐ⌉ ÷÷÷
ܕܐܬܚܝܒ ܝܫܘܥ ܕܢܡܘܬ

Lk.22:66a ⌈......⌉ܐܬܟܢܫܘ - ܠܟܢܘܫܬܐ

Illegible section

Lk.22:68 ܘܐܢ ܐܫܐܠ - 23:8 ܐܬܘܬܐ

Illegible section

Lk.23:9b ܗܘ ܕܝܢ ܦܬܓܡܐ. - 16 ܘܐܫܒܘܩܝܘܗܝ ÷÷

Jn.19:7 • ܐܡܪܘ ܠܗ - 11a ܠܐ ܝܗܝܒ ܗܘܐ

Illegible section

Jn.19:12 ܡܢ ܗܕܐ ܒܥܐ - ܕܩܣܪ ÷÷÷
⌈.... ܕ..ܘܬܐ...ܘܬܐ⌉

Jn.19:13 ܗܘ ܗܘ ܦܝܠܛܘܣ - 17a ܨܠܝܒܗ ܕܝܠܗ ÷

Mk.15:20c ܘܐܦܩܘܗܝ - 21 ⌈ܨܠܝܒܗ⌉ ܕܝܠܗ. ÷

Lk.23:26c ܘܣܡܘܗ ܠܗܘܢ - 28 ܥܠ ܒܢܝܟܝ

Illegible section

Lk.23:29b ⌈.....⌉ܘܬܕܝܐ - 32 ܕܢܬܩܛܠܘܢ ÷

Mk.15:22 ܕܡܬܩܪܐ - 24a ܨܠܒܘܗܝ.

VS-268 (cont.)

Mt.27:37a ܘܣܡܘ ܠܥܠ - ܒܟܬܒܐ ܕܝܠܗ ܀

Lk.23:34a ܗܘ ܕܝܢ ܝܫܘܥ - ܡܢ ܕܥܒܕܝܢ .܀

Jn19:19 ܟܬܒ ܕܝܢ - 23 ܡ̈ܢܘܬܐ ܠܚܕ.. ⌜ ⌝

Illegible section

Jn.19:24b ܐܠܐ ܢܦܣ - 27 ܠܘܬܗ ܕܝܠܗ ܀܀

Mk.15:27 ⌜ ⌝ܘܙܩܦܘ ܠܣܛܝܐ - 30d ܦܪܘܩ ܐܢܬ ܠܟ ܀

Mt.27:40d ܐܢ ܒܪܗ ܕܐܠܗܐ - 44 ܡܚܣܕܝܢ ܗܘܘ

Illegible section

Lk.23:39b ܐܡܪ ⌜ܐܢ⌝ ܐܢܬ - 45a ܐܬܚܫܟ ܀܀

⌜ ⌝ܐܠܘ ... ܕܐܬܐܡܪ ܡܢ ܕܢܒܝܐ. ܬܘ. ⌜ܐܬ⌝.

Mk15:34 ܘܒܫܥܬܐ - 35 ܠܐܠܝܐ ܩܪܐ.

Jn.19:28 ܒܬܪ. ܗܕܐ - 30b ⌜.......⌝ܝܫܘܥ

Lk.23:46a ⌜...⌝ܩܥܐ ܒܩܠܐ

Illegible section

Mt.27:51b ⌜...⌝ܗ ܥܠܡܐ - 54 ܐܠܗܐ ܗܘܐ ܗܢܐ ܀

Lk.23:48 ܘܟܠܗܘܢ ܟ̈ܢܫܐ - 49b ܡܢ ⌜ܓ̈⌝ܠܝܠܐ ܀

Illegible rubric

VS-268 (cont.)

Mt.27:55 ܐܝܬ ܗܘ̈ܝ ܬܡܢ - 56 ܕܒܢ̈ܝ ܙܒܕܝ.

Mk.15:40e ܘܫܠܘܡ❖

Mk.15:41c ܘ⌜ܐ⌝ܚܪ̈ܢܝܬܐ - e ܠܐܘܪܫܠܡ❖

Jn.19:31 ܝܗܘ̈ܕܝܐ - ܗܘ ܦܪܬ ܕܫ⌜..⌝..

Illegible section

Jn.19:33 ܝܫܘܥ ⌜ܕܝܢ⌝ ܐܬܘ: - 37 ܕܕܩ̈ܪܘ❖❖

ܕܝܢܗ ܫܠܬܐ.

Mt.27:57 ܟܕ ܪܡܫܐ - ܗܘܐ ܠܝܫܘܥ.

Lk.23:50b ܕܐܝܬܘܗܝ ܗܘܐ - 51 ܕܐܠܗܐ.

Jn.19:38c ܕܡܛܫ ܗܘܐ ܡܛܠ ⌜ܕܚܠܬܐ⌝ ܕܝܗܘ̈ܕܝܐ❖❖❖

Mk.15:43d ܘܟܕ ܐܬܝ̈ܕܥ - 45a ܩܛ̈ܪܘܢ. ❖

Mt.27:58b ܗܝܕܝܢ ܦܝܠܛܘܣ - 59a ܝܘܣܦ

Jn.19:39 ⌜........ܘ⌝ܣ ܗܘ ܕܐܬܐ ⌜ܗܘܐ⌝

Illegible section

Jn.19:41b ܩܒܛܘܬܐ - 42 ܠܝܫܘܥ❖

Mt.27:60c ܘܟܕ ܓܢ⌜ܠ⌝ - e ܐܙܠ❖

Lk.23:54b ܘܫܒܬ - 56 ܠ⌜ܦ⌝ܘܩܕܢܐ❖❖

VS-268 (cont.)

Illegible rubric

Mt.27:62 ܒܝܘܡܐ - 66 ܥܡ ܩܘ̈ܣܛܘ⌜...⌝

Illegible section

Vatican Syriac 268 follows Sequence A of the Harclean Syriac Passion Harmony. The rubrics, which designate the hour at which the reading is to be given, use a minimum of words and are located in the margin rather than in the body of the text.

The introductory paragraphs of VS-268 closely parallel similar material quoted by Joseph White, with only a few variations involving spelling.[1] The colophon at the end of the manuscript is almost completely illegible.

### 2. Bibliothèque Nationale Cod. Syr. 51 (BN-51)[2]

Bibliothèque Nationale Cod. Syr. 51, dated A.D. 1138, is a lectionary of the gospels according to the Harclean Syriac Version. It is described by Hatch as follows:

> Vellum: 24.5 to 24.9 cm. x 17.1 to 17.6 cm.; 118 leaves; two columns; 18 to 23 lines to the column;

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[1] White, op. cit., pp. 561-562.

[2] Hermann Zotenberg, Catalogues des manuscrits Syriaques et Sabeens de la Bibliothèque Nationale (Paris, 1874) is the standard catalogue of the Syriac manuscripts in the Bibliothèque Nationale. Barton and Spoer (op. cit., p. 194) list BN-51 thus: "Paris Bibl. Nat., . . . Syr, 1138 A.D. (Zotenberg, 51; Gregory, p. 852)."

> columns ruled with lead; ink black; Estrangelā. The scribe's name was Romanus, and the manuscript was written in the Syrian convent in Jerusalem.[1]

The exact date of the writing of the manuscript is Ab 25, An. Graecorum 1449--which is A.D. 1138. It was written by a scribe named Romanus under the direction of the Metropolitan of Jerusalem, Mar-Ignace. The notation contradicts the statements of Assemani and Le Quien[2] which state that Mar-Ignace was not ordained bishop until A.D. 1140.

The Passion Harmony forms an integral and natural part of BN-51. In Zotenberg's list of the lessons in the lectionary,[3] the Passion Harmony forms lessons sixty through seventy inclusive. The Passion Harmony begins in the right column of the verso of folio 57 and ends in the right column of the verso of folio 75. The manuscript is in an excellent state of preservation. The letters are nicely formed with a wide pen. With only two to four words per line, the manuscript is easy to read. The major variations in BN-51 consist of spelling variations in proper names--such as ܦܝܠܛܘܣ for ܦܠܛܘܣ--and a great number of variations in punctuation.

Table III contains the structural arrangement of the contents of the Harclean Syriac Passion Harmony in BN-51:

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[1] Hatch, op. cit., p. [132]

[2] Joseph Simonius Assemanus, Bibliotheca Orientalis, II (Rome, 1721), 361 and Michaelis Le Quien, Oriens Christianus, II (Paris, 1740), 1443. A biography of Mar-Ignace is included in BN-51.

[3] Zotenberg, op. cit., pp. 16-19.

## TABLE III

## STRUCTURAL FRAMEWORK OF BN-51

ܩܪܝܢܐ ܕܬܪܥܐ ܕܦܨܚܐ ܕܡܫܡܫܐ ܘܕܐܪܙܐ.

Lk.22:1 ܩܪܝܒ ܗܘܐ - 7 ܦܨܚܐ. ※

Mt.26:17b ܩܪܒܘ - e ܦܨܚܐ. ※

Lk.22:8 ܘܫܕܪ ܠܦܛܪܘܣ - 11a ܠܡܐܟܠ. ※

Mt.26:18d ܙܒܢܐ ܕܝܠܝ - e ܬܠܡܝܕܐ ܕܝܠܝ. ※

Mk.14:15 ܘܗܘ ܢܚܘܐ - ܛܝܒܘ ܠܢ. ※

Lk.22:13 ܟܕ ܐܙܠܘ - ܦܨܚܐ. ※

ܩܪܝܢܐ ܕܡܫܝܚܐ ܥܠ ܢܦܫܗ.

Jn.13:1 ܩܕܡ ܕܝܢ - 19 ※※※ ܕܐܢܐ ܐܢܬܐ.

ܩܪܝܢܐ ܕܡܘܫܓ ܡܗܘܢ. ܒܥܠܝܬܐ.

Mt.26:6 ܟܕ ܕܝܢ ܝܫܘܥ - 16 ܕܢܩܒܪܘܢܢܝ. ※

ܩܪܝܢܐ ܕܝܗܒ ܒܪܘܟܬܐ ܕܐܘܟܪܣܛܝܐ..

Mt.26:20a
or
Mk.14:17a ܘܟܕ ܗܘܐ ܪܡܫܐ

Lk.22:14b ܐܣܬܡܟ. - 15 ܩܕܡ ܕܐܚܫ. ※

## BN-51 (cont.)

| | | | |
|---|---|---|---|
| Mt.26:21 | -ܘܟܕ ܗܢܘܢ | | ܡܫܠܡ ܠܝ. ※ |
| Jn.13:2 | -ܘܟܕ ܚܫܡܝܬܐ | | ܕܢܫܠܡܝܘܗܝ ⁘ |
| Insertion: | ܬܘܒ ܐܡܪ ܠܗܘܢ ܝܫܘܥ. | | |
| Jn.13:16 | -ܐܡܝܢ ܐܡܝܢ | 19 | ܕܐܢܐ ܐܢܐ. ※ |
| Jn13:21 | -ܗܠܝܢ ܟܕ | 22 | ܡܢܘ ܐܡܪ. ※ |
| Mt.26:22 | -ܘܟܕ ܟܪܝܬ | | ܐܢܐ ܡܪܝ. ※ |
| Jn.13:23 | -ܐܝܬ ܗܘܐ ܕܝܢ | 26c | ܠܚܡܐ ܐܬܐ. ※ |
| Mk.14:20b | -ܚܕ ܡܢ ܬܪܥܣܪ. | e | ܒܠܓܢܐ. ※ |
| Mt.26:23c | -ܗܘ ܡܫܠܡ | 29 | ܕܐܒܐ ܕܝܠܝ ⁘ |
| Lk.22:28 | -ܐܢܬܘܢ ܕܝܢ | 30 | ܕܐܝܣܪܝܠ. ※ |
| Jn.13:26d | -ܘܟܕ ܨܒܥ | 30 | ܟܕ ܢܦܩ ⁘ ※ |
| | ܩܪܝܢܐ ܕܚܕܐ ܩܕܝܫܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ⁘ | | |
| Jn.13:31 | -ܐܡܪ ܝܫܘܥ. | 32 | ܡܫܒܚ ܠܗ. ※ |
| Mt.26:30 | -ܘܟܕ ܫܒܚܘ. | 32 | ܠܓܠܝܠܐ. ※ |
| Lk.22:31 | -ܐܡܪ ܕܝܢ ܡܪܢ. | 32 | ܠܐܚܝܟ. ※ |
| Mt.26:33 | -ܟܕ ܟܐܦܐ ܕܝܢ | 34b | ܕܒܗܢܐ ܠܠܝܐ |
| Mk.14:30c | -ܩܕܡ ܕܬܩܪܐ | e | ܬܟܦܘܪ ܒܝ. ※ |

BN-51 (cont.)

Mt.26:35 ܐܡܪ ܠܗ - ܬܠܡܝܕܐ ܐܡܪܘ.※

Lk.22:35 ܘܐܡܪ ܠܗܘܢ. - 38 ܐܝܬܝܗ̇.※

Mt.26:36a ܗܝܕܝܢ ܐܬܐ - b ܥܠ ܕܡܨܠܐ܆

Jn.18:2 ܝܕܥ ܗܘܐ - ܬܠܡܝܕܘܗܝ.※

Mt.26:36c ܘܐܡܪ ܠܬܠܡܝܕܐ. - 41 ܡܚܝܠܐ.※

Lk.22:43 ܐܬܚܙܝ ܕܝܢ ܠܗ - 44 ܥܠ ܐܪܥܐ.※

Mt.26:42 ܬܘܒ ܐܙܠ - 46 ܩܪܒ܆ ※ ⁘ ※

ܩܪܝܢܐ ܕܚܕܝܐ ܕܬܫܥ ܕܠܠܝܐ ܕܪܘܡܫܐ

Mt.26:47 ܘܥܕ ܬܘܒ - 50b ܗܝ ܕܐܬܝܬ.※

Jn.18:4 ܝܫܘܥ ܗܘ ܝܕܥ ܗܘܐ - 9 ܡܢܗܘܢ ܘܠܐ ܚܕ.※

Mt.26:50c ܗܝܕܝܢ ܩܪܒ - e ܘܐܚܕܘܗܝ܆※

Jn.18:10 ܫܡܥܘܢ - 11 ܐܫܬܝܘܗܝ.※※

Mt.26:52b ܟܠܗܘܢ ܓܝܪ - 54 ܠܡܗܘܐ.※

Lk.22:51c-e ܘܩܪܒ ܠܓܫܗ ܠܐܕܢܗ ܐܣܝܗ̇.※

Mt.26:55a ܒܗ̇ ܫܥܬܐ

Lk.22:52 ܐܡܪ ܗܘ ܝܫܘܥ - 53 ܕܚܫܘܟܐ.※

Mt.26:56 ܗܕܐ ܕܝܢ - ܥܪܩܘ.※

## BN-51 (cont.)

Mk.14:51 ܘܚܕ ܐܢܫ - 52 ܥܪܩ ܡܢܗܘܢ.※

Jn.18:12 ܗܝ ܗܟܝܠ - 14 ܚܠܦ ܥܡܐ.※※

ܩܪܝܢܐ ܕܥܕܢܐ ܕܬܠܬܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ.

Mt.26:57b ܘܐܘܒܠܘܗܝ - e ܐܬܟܢܫܘ.※

Jn.18:15 ܢܩܦ ܗܘܐ - 16 ܠܦܛܪܘܣ.※

Mt.26:58c ܘܟܕ ܥܠ ܠܓܘ. - e ܫܘܠܡܐ.※

Jn.18:18 ܩܝܡܝܢ ܗܘܘ - 23 ܡܚܐ ܐܢܬ.※

Mk.14:55 ܪ̈ܫܝ ܟܗܢ̈ܐ - 56 ܐܝܬܝܗܝܢ ܗܘ̈ܝ.※

Mt.26:60d ܠܐܚܪܝܬܐ - 73 ܠܟ ܥܒܕ.※

Jn.18:26 ܐܡܪ ܚܕ ܡܢ - ܒܓܢܬܐ ܥܡܗ.

Mt.26:74 ܗܝܕܝܢ ܫܪܝ - 75 ܡܪܝܪܐܝܬ.

ܩܪܝܢܐ ܕܨܦܪܐ ܕܥܪܘܒܬܐ.

Mt.27:1 ܟܕ ܨܦܪܐ - 2 ܗܓܡܘܢܐ.※

Jn.18:28a ܡܝܬܝܢ - ܠܦܪܛܘܪܝܢ.

Jn.18:28c ܘܗܢܘܢ ܠܐ - 32 ܕܢܡܘܬ.※

Mt.27:12 ܘܟܕ ܡܬܩܛܪܓ - 13b ܫܡܥ ܐܢܬ⁖

Mk.15:4d ܟܡܐ ܣܗܕܝܢ

BN-51 (cont.)

Mt.27:13e ܝܫܘܥ: ܘܠܐ - 14 ܗܓܡܘܢܐ ܣܓܝ.※

Jn.18:33 ܥܠ ܗܓܡܘܢܐ - 38 ܥܠܬܐ ܒܗ.※

Mt.27:15 ܒܥܐܕܐ ܕܝܢ - 16 ܒܪܐܒܐ.

Lk.23:19 or 25 ܗܘ ܐܝܢܐ - ܒܬܘܦܪܬܐ.※

Mt.27:17 ܘܟܕ ܟܢܝܫܝܢ - 19 ܡܛܠܬܗ.※

Mt.27:24 ܟܕ ܚܙܐ ܕܝܢ - 25 ܒܢ̈ܝܢ ܕܝܠܢ.※

Jn.19:1 ܗܝܕܝܢ ܗܓܡܘܢܐ - 5 ܒܪܢܫܐ.※

Mt.27:3 ܗܝܕܝܢ ܟܕ ܚܙܐ - 10 ܠܝ ܡܪܝܐ.※

ܩܪܝܢܐ ܕܬܠܬ ܫܥ̈ܝܢ ܕܥܪܘܒܬܐ

Lk.22:66 ܘܟܕ ܗܘܐ ܐܝܡܡܐ. - 23:16 ܘܐܫܪܝܘܗܝ.※

Jn.19:7 ܐܡܪܘ ܠܗ - 12 ܕܩܣܪ: ⁘※⁘ ※

ܩܪܝܢܐ ܕܫܬ ܕܦܠܓܗ ܕܥܪܘܒܬܐ.

Jn.19:13 ܗܘ ܗܓܡܘܢܐ - 17a ܙܩܝܦܐ ܕܝܠܗ.※

Mk.15:20c ܘܡܦܩܝܢ - 21 ܙܩܝܦܐ ܕܝܠܗ.※

Lk.23:26c ܘܣܡܘ ܥܠܘܗܝ - 32 ܕܢܬܩܛܠܘܢ.※

Mk.15:22 ܘܡܝܬܝܢ ܠܗ - 24a ܙܩܦܘܗܝ.

Mt.27:37a ܘܣܡܘ ܠܥܠ - ܥܠܬܐ ܕܝܠܗ.※

BN-51 (cont.)

Lk.23:34a ܗܘ ܕܝܢ ܝܫܘܥ - ܡܢܐ ܕܥܒܕܝܢ. ※

Jn.19:19 ܟܬܒ ܕܝܢ ܐܦ - 27 ܠܘܬܗ ܕܝܠܗ. ※

Mk.15:27 ܘܙܩܦܘ ܥܡܗ ܓܝܣ̈ܐ. - 30d ܦܪܘܩ ܐܢܬ ܠܟ.. ※

Mt.27:40d ܐܢ ܒܪܐ ܐܢܬ - 43 ܐܠܗܐ ܒܪܐ. ※

Lk.23:39 ܚܕ ܕܝܢ ܡܢ - 45a ܐܬܚܫܟ.

ܩܪ̈ܝܢܐ ܕܬܫܥ ܫܥܝܢ ܕܥܪܘܒܬܐ ܕܪܡܫܐ

Mk.15:34 ܘܒܫܥܬܐ - 35 ܠܐܠܝܐ ܩܪܐ. ※

Jn.19:28 ܒܬܪ ܗܕܐ. - 30b ܐܫܬܠܡ. ※

Lk23:46a ܘܕ ܘܕ ܩܠ - c ܪܘܚܝ ܕܝܠܝ. ※

Jn.19:30c ܘܕ ܐܪܟܢ ܪܫܗ ܐܫܠܡ ܪܘܚܗ. ※

Mt.27:51 ܘܗܘܐ ܐܦ - 54 ܐܠܗܐ ܗܘܐ ܗܢܐ ※

Lk.23:48 ܘܟܠܗܘܢ ܟܢ̈ܫܐ - 49b ܡܢ ܓܠܝܠܐ ※·:·※·:·※

ܩܪ̈ܝܢܐ ܕܩܒܘܪܬܐ ܕܡܫܝܚܐ ܕܥܪܘܒܬܐ.

Mt.27:55 ܐܝܬ ܗܘ̈ܝ ܕܝܢ - 56 ܕܒ̈ܢܝ ܙܒܕܝ ※

Mk.15:40e ܘܫܠܘܡ. ※

Mk.15:41c ܘܐܚܪ̈ܢܝܬܐ - e ܠܐܘܪܫܠܡ ※

Jn.19:31 ܝܗܘܕ̈ܝܐ - 37 ܕܕܩܪܘ·:·※·:·

BN-51 (cont.)

ܩܪܝܢܐ ܕܬܪܝܢ ܫܘܠܡܐ ܕܥܪܘܒܬܐ.

Mt.27:57 ܡܢ ܪܡܬܐ - ܗܘܐ ܠܝܫܘܥ.※

Lk.23:50b ܕܐܝܬܘܗܝ ܗܘܐ - 51 ܕܐܠܗܐ.※

Jn.19:38c ܕܡܛܫܐ ܗܘܐ ܡܛܠ ܕܚܠܬܐ ܕܝܗܘܕܝܐ.※

Mk.15:43d ܘܟܕ ܝܠܦ - 45a ܡܢ ܦܝܠܛܘܣ.※

Mt.27:58b ܘܢܣܒ ܝܘܣܦ - 59a ܦܓܪܐ ܢܬܝܗܒ.※

Jn.19:39 ܐܬܐ ܕܝܢ ܐܦ - 42 ܠܝܫܘܥ.※

Mt.27:60c ܗܘܬ ܕܝܢ ܬܡܢ - e ܕܩܒܪܐ ܘܐܙܠ.※

Lk.23:54b ܘܫܒܬܐ - 56 ܠܡܢܓܗ.

ܩܪܝܢܐ ܕܬܠܬܐ ܕܫܘܠܡܐ ܕܥܪܘܒܬܐ.

Mt.27:62 ܒܝܘܡܐ - 66 ܩܘܣܛܘܕܝܐ.

Bibliothèque Nationale Cod. Syr. 51 follows Sequence A of the Harclean Syriac Passion Harmony, approximating very closely the framework of VS-268, and is useful for completing the illegible sections in VS-268. Since the Passion Harmony is an integral part of a much larger lectionary in BN-51, an incipit and colophon such as the ones found in VS-268 are not included in BN-51.

### 3. British Museum Add. 18714 (BM-18714)

The description of BM-18714 in William Wright's Catalogue of Syriac Manuscripts in the Britism Museum is as follows:

> Vellum, about 13 3/8 in. by 9 5/8, consisting of 196 leaves, some of which are slightly stained and torn, especially fol. 192-196. The quires, signed with letters, are 19 in number. Each page is divided into two columns of 23 lines. This manuscript is written in a good, regular hand, with occasional Syriac vowels; dated A. Gr. 1525, A.D. 1214; and contains--
>
> A Jacobite Lectionary from the Gospels for the whole year.[1]

The readings for Passion Week, found under Lesson number 39, begin on the recto of folio 94 with the following incipit: ܠܘܩܒܠ ܩܢܘܢܐ ܡܓܒ̈ܝܢܐ ܡܢ ܐܪ̈ܒܥܬܗܘܢ ܐܘܢܓܠ̈ܝܣܛܐ: ܕܚܫܐ ܡܪ̈ܢ ܕܝܫܘܥ.[2] Folios 94 through 117 contain a series of readings with sequences similar to those of the Passion Harmony, but in a different series from that of the previous lectionary, BN-51. BN-51 contains much longer passages from a single gospel, with a separate rubric for each passage. It does not contain material from two different gospels under a single rubric until it begins with Luke 22:1-7 on folio 57. BM-18714, however, contains much of the same material, but draws from all four gospels, with passages from several gospels under a single rubric. The structural arrangement of the content of this diatessaric section which precedes the Passion Harmony in BM-18714 is presented in Table IV, in order that the structure may be compared with the structure of the Passion Harmony proper.

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[1] William Wright, Catalogue of Syriac Manuscripts in the British Museum, I (London: Longmans & Co., 1870), 161.

[2] Ibid., I, 162. Wright mistakenly locates this incipit on folio 93b.

TABLE IV

STRUCTURAL FRAMEWORK OF BM-18714

(Section preceding the Passion Harmony)

ܬܘܒ ܡܫܝܚܐ ܡܬܩܒܠ ܡܢ ܐܘ̈ܠܕܬܗܘܢ. ܠܐܘܪܫܠܡ:
ܕܥܠܡܐ ܗܢ̈ ܕܚܝܐ ܡܘܬܐ ܕܝܠܗ ܐܬܩ̈ܢ ܒܫܡܐ
ܡܢ ܠܥܠܡܐ.

Lk.19:41 ܒܗܘ ܕܝܢ - 44 ܕܣܘܥܪܢܟܝ ÷

Mk.11:11 ܘܥܠ ܠܐܘܪܫܠܡ- ܕܠܥܣܪ̈ܐ ÷

Mk.11:15 ܘܐܬܝܢ - 18 ܡܠܦܢܘܬܐ ܕܝܠܗ ÷

Lk.19:47 ܘܐܠܦܗܘܢ - 48 ܠܡܫܡܥܗ. ÷

ܡܫܝܚܐ ܕܐܬܡܫܡܫܐ ܡܦܠܐ. ܕܠܐ ܕܐܩܝܡ ܒܥܠܡܐ ܕܚܝܐ. ܡܢ ܡܬܚܡܐ.

Mk.12:1 ܘܫܪܝ ܒܡܬܠܐ ܠܡܡܠܠܘ ܥܡܗܘܢ ÷

Mt.21:33 ܡܬܠܐ ܐܚܪܢܐ- 36 ܗܘ. ܗܟܘܬ ÷

Mk.12:6 ܬܘܒ ܗܘܐ ܠܗ· - 7a ܕܝܢ ܦܠܚܐ ÷

BM-18714 (cont.)

Mt.21:38 ܟܕ ܚܙܐܘܗܝ ܠܒܪܐ. ܀

Mk.12:7b ܐܡܪܘ ܗܕܝܢ - ܢܩܛܠܝܘܗܝ ܀

Mt.21:39 ܘܟܕ ܢܣܒܘܗܝ - 46 ܗܘܐ ܠܗܘܢ.

ܕܬܪܝܢ ܕܚܫ̈ܐ. ܕܠܠܝܐ ܕܚܫ̈ܐ ܒܥܕܢܐ ܕܪܡܫܐ ܥܡ ܠܘܡܐ.

Lk.12:32 ܠܐ ܬܕܚܠܘܢ: - 40 ܕܐܢܫܐ ܐܬܐ ܀

Mk.13:33 ܚܙܘ ܫܗܪܘ. - 37 ܐܬܬܥܝܪܘ ܀

Lk.12:41 ܐܡܪ ܕܝܢ - ܕܝܢ ܡܪܝܐ ܀

Mt.24:45 ܡܢܘ ܐܪܐ - 51 ܕܫܢܐ ܀

Lk.22:47 ܘܥܕ ܗܘ - 48 ܢܫܠܡܘܢܝܗ.

ܕܬܠܬܐ ܕܫܒܬܐ: ܕܠܠܝܐ ܕܚܫ̈ܐ ܒܥܕܢܐ ܕܪܡܫܐ. ܥܡ ܨܦܪܐ.

Mt.25:1 ܗܝܕܝܢ - 13 ܐܝܠܐ ܠܚܡܫ̈ܐ.

ܕܐܪܒܥܐ ܕܚܫ̈ܐ: ܕܠܠܝܐ ܕܚܫ̈ܐ ܒܥܕܢܐ ܕܪܡܫܐ. ܥܡ ܨܦܪܐ.

Mt.22:1 ܘܥܢܐ ܬܘܒ - 4 ܠܡܫܬܘܬܐ. ܀

Lk.14:18 ܘܫܪܝܘ - 20 ܠܡܐܬܐ ܀

Mt.22:6 ܗܢܘܢ ܕܝܢ - 9 ܠܡܫܬܘ̈ܬܐ ܀

Lk.14:22 ܘܐܡܪܘ - 24 ܚܫܡܝܬܐ ܕܝܠܝ.

Mt.22:10 ܘܢܦܩܘ ܥܒܕܘ - 14 ܕܝܢ ܓܒܝܐ.

BM-18714 (cont.)

ܕܪ̈ܡܫܐ ܕܬܠܬܐ ܒܫܒܐ ܕܚܫܐ. ܡܢ ܡܬܝ.

Mt.23:1 ܗܝܕܝܢ ܝܫܘܥ - 22 ܠܟܠܠ ܡܢܗ.

ܕܠܠܝܐ ܩܕܡ. ܕܬܠܬܐ ܒܫܒܐ ܕܚܫܐ. ܡܢ ܡܬܝ.

Mt.23:23 ܘܝ ܠܟܘܢ - 39 ܕܡܪܝܐ.

ܕܦܠܓܗ ܕܝܘܡܐ. ܕܬܠܬܐ ܒܫܒܐ ܕܚܫܐ. ܡܢ ܡܬܝ.

Mt.22:15 ܗܝܕܝܢ ܟܕ - 22 ܐܙܠܘ ܀

Mk.12:28 ܘܟܕ ܣܦܪ̈ܐ - 31 ܠܐ ܐܝܬ. ܀

Mt.22:40 ܒܗܠܝܢ - ܬܪܝܢ ܀

Mk.12:32 ܘܐܡܪ ܠܗ - 34 ܕܢܫܐܠ ܠܗ.

ܕܬܫܥܫ̈ܥܝܢ ܕܬܠܬܐ ܒܫܒܐ ܕܚܫܐ ܡܢ ܡܬܝ.

Mt.22:41 ܟܕ ܟܢܝܫܝܢ - 44c ܬܚܝܬ

Mk.12:36d ܩܠܠ ܕܝܠܗ. - 37 ܗܢܝܐܝܬ ܀

Lk.20:45 ܟܕ ܫܡܥܝܢ - 47 ܝܬܝܪܬܐ ܀

Mk.12:41 ܘܟܕ ܝܬܒ - 44 ܕܝܠܗ.

ܕܢܓܗ ܬܠܬܐ ܒܫ̈ܒ ܕܚܫܐ: ܡܢ ܡܪܩܘܣ.

Mk.11:11b ܟܕ ܡܢ ܟܕܘ - 15a ܠܗܝܟܠܐ ܀

Mk.11:19 ܘܟܕ ܪܡܫ - 26 ܣܟܠܘܬܟܘܢ ܀

BM-18714 (cont.)

Lk.20:1 ܘܗܘܐ ܒܚܕ - 8 ܥܒܕ ܐܢܐ. ܀

Mt.21:28 ܘܡܢܐ ܕܝܢ ܠܟܘܢ - 32 ܠܡܗܝܡܢܘ ܠܗ.

ܫܘܠܡܐ ܩܘܡܐ ܕܠܠܝܐ ܬ... ⌜ܒܥܕ ܕܫܠܡܘܢ ܡ...⌝

Mk.10:32 ܣܠܩܝܢ ܗܘܘ - 34 ܢܩܘܡ. ܀

Mt.20:20 ܗܝܕܝܢ ܩܪܒܬ - 23 ܐܒܝ ܕܝܠܝ ܀

Mk.10:41 ܘܟܕ ܫܡܥܘ - 45 ܣܓܝܐܐ: ܀

ܕܪܡܫܐ ܕܬܪܝܢ. ܕܠܠܝܐ ܕܬܠܬܐ ܒܫܒܐ ܕܚܫܐ. ܒܠܘܩܐ.

Lk.21:5 ܘܟܕ ܐܢܫܝܢ - 6 ܬܫܬܪܐ ܀

Mk.13:3 ܘܟܕ ܝܬܒ - 4 ܠܡܫܬܠܡܘ ܀

Lk.21:8 ܗܘ ܕܝܢ ܐܡܪ. - 19 ܢܦܫܬܟܘܢ ܀

Mt.24:10 ܘܗܝܕܝܢ - 14 ܫܘܠܡܐ ܀

Mk.13:14 ܐܡܬܝ ܕܝܢ - 19 ܘܠܐ ܢܗܘܐ. ܀

ܕܨܦܪܐ ܕܬܠܬܐ ܒܫܒܐ ܕܚܫܐ. ܒܠܘܩܐ.

Lk.21:23d ܢܗܘܐ ܓܝܪ - 26b ܡܬܬܙܝܥܝܢ ܀

Mk.13:20 ܘܐܠܘ ܠܐ - 27 ܕܫܡܝܐ ܀

Lk.21:28 ܟܕ ܫܪܝܢ - 33 ܢܥܒܪܢ ܀

Mk.13:32 ܥܠ ܝܘܡܐ ܕܝܢ - 33 ܙܒܢܐ ܐܡܬܝ ܗܘ.. ܀

BM-18714 (cont.)

Lk.21:34 ܚܘܪܘ ܕܝܢ - 38 ܠܡܫܡܥܗ.

ܕܬܠܬ ܩܕܡܢ ܕܬܠܬܐ ܒܫ̈ܒ ܕܚܫܐ ܒܪܡܫܐ.

Jn.8:17 ܐܡܪ ܗܘܐ - 30 ܒܗ.

ܕܒܗ ܕܝܘܡܐ ܕܬܠܬܐ ܒܫܒܐ ܕܚܫܐ ܒܪܡܫܐ

Jn.12:23 ܗܘ ܕܝܢ ܝܫܘܥ - 36 ܡܢܗܘܢ. ÷ ÷

ܕܐܦ̈ܩܝܢ ܕܬܠܬܐ ܒܫ̈ܒ ܕܚܫܐ ܥܡ ܢܓܗܐ.

Jn.12:37 ܟܕ ܕܐܟܘ - 50 ܡܡܠܠ ܐܢܐ.

ܒܠܠܝܐ ܕܒܗ ܐܪܒܥܐ ܒܫܒܐ ܕܚܫܐ ܒܪܡܫܐ.

Mk.9:30 ܘܡܢ ܬܡܢ - 37 ܕܫܕܪܢܝ. ÷

Mt.26:1 ܘܗܘܐ ܕܟܕ - 2 ܠܡܙܕܩܦܘ ÷

Jn.11:47 ܟܢܫܘ ܗܟܝܠ - 54 ܬܠܡܝܕܘܗܝ. ÷

ܕܢܓܗ ܚܡܫܐ ܕܥܠܝܬܐ ܕܐܪ̈ܙܐ ܕܒܫ̈ܒ ܕܚܫܐ.

Mt.13:31 ܐܚܪܢܐ ܡܬܠܐ - 35 ܕܥܠܡܐ ÷

Lk.13:22 ܘܡܬܟܪܟ - 28 ܠܒܪ ÷

Mt.8:11 ܐܡܪܢܐ ܕܝܢ - 12 ܕܫܢܐ ÷

Mk.10:31 ܣܓܝܐܐ - ܩܕܡܝܐ ÷

Lk.13:31 ܒܗ ܒܝܘܡܐ - 33 ܐܘܪܫܠܡ. ÷

BM-18714 (cont.)

ܕܥܕܬܐ ܕܬܫܝ. ܕܠܠܝܐ ܕܐܪ̈ܒܥܐ ܒܫ̈ܒܐ ܕܚܫܐ ܒܪܡܫܐ.

Jn.13:20 ܐܡܝܢ ܐܡܝܢ - 38 ܪ̈ܡܫܝ.

ܕܨܦܪܐ ܕܐܪ̈ܒܥܐ ܒܫ̈ܒܐ ܕܚܫܐ ܒܪܡܫܐ.

Jn.6:59 ܗܠܝܢ ܐܡܪ - 71 ÷÷ ܬܦܢܝܬܐ.

ܕܬܠܬ ܫ̈ܥܝܢ. ܕܐܪ̈ܒܥܐ ܒܫ̈ܒܐ ܕܚܫܐ ܒܪܡܫܐ.

Jn.7:1 ܘܡܢ ܒܬܪܟܢ - 13 ÷ ÷ ܕܬܘܒܐ.

ܕܦܠܓܗ ܕܝܘܡܐ ܕܐܪ̈ܒܥܐ ܒܫܒܐ ܕܚܫܐ ܒܪܡܫܐ.

Jn.7:14 ܟܕ ܕܝܢ ܦܠܓܘ - 24 ÷÷ ܕܘܒܘ. ܟܐܢܐ

ܕܬܫܥ ܫ̈ܥܝܢ ܕܐܪ̈ܒܥܐ ܒܫ̈ܒܐ ܕܚܫܐ ܒܪܡܫܐ.

Jn.7:25 ܐܡܪܝܢ ܗܘܘ - 37a ÷ ܠܡܠܟܐ.

ܡܢܝܬܐ ܕܦܠܓܗ ܚܡܫܐ ܒܫ̈ܒܐ ܕܦܨܚܐ. ܥܡ ܪܡܫܐ.

Jn.7:37b ܒܝܘܡܐ ܕܝܢ - 52 ÷ ܠܐ ܦܠܛ.

ܕܥܕܬܐ ܡܕܡܬܐ ܕܠܠܝܐ ܕܚܡܫܐ ܒܫ̈ܒܐ ܕܦܨܚܐ. ܒܥܘܡܐ.

Jn.7:37b ܡܝܬܝܢ ܠܗ ܗܘ - 8:3 ܡܬܢܣܝܢ.

ܕܥܕܬܐ ܕܬܫܝ. ܕܠܠܝܐ ܕܚܡܫܐ ܒܫܒܐ ܕܦܨܚܐ. ܒܪܡܫܐ.

Jn.11:55 ܗܘܐ ܗܝ ܐܝܬܘܗܝ - 12:11 ܩܪܝܒ. ܗܘܐ

The Passion Harmony proper begins on the verso of folio 117 with the readings for Maundy Thursday in Luke 22:1-7 and follows Sequence A very closely. Table V containing the structural framework of the Passion Harmony in BM-18714 follows:

## TABLE V

### STRUCTURAL FRAMEWORK OF BM-18714

ܩܪܝܢܐ ܕܪ̈ܐܙܐ ܕܚܫܐ ܒܦܨܚܐ ܕܦܪܘܩܢ. ܒܠܘܡܐ.

| | | | |
|---|---|---|---|
| Lk.22:1 | ܩܪܝܒ ܗܘܐ | - 7 | ܦܨܚܐ. |
| Mt.26:17b | ܩܪܒܘ | - e | ܦܨܚܐ ܀ |
| Lk.22:8 | ܘܫܕܪ ܠܦܛܪܘܣ | - 9a | ܐܡܪܘ ܠܗ. |
| Mt.26:17c | ܐܝܟܐ ܨܒܐ | - e | ܦܨܚܐ. |
| Lk.22:10 | ܗܘ ܕܝܢ ܐܡܪ: | - 11a | ܡܠܠܝܐ. ܀ |
| Mt.26:18d | ܙܒܢܐ ܕܝܠܝ | - e | ܠܬܠܡܝܕܝ ܕܝܠܝ ܀ |
| Mk.14:15 | ܘܗܘ ܡܚܘܐ | - | ܛܝܒܘ ܠܢ ܀ |
| Lk.22:13 | ܟܕ ܐܙܠܘ | - | ܘܛܝܒܘ ܦܨܚܐ. |

ܕܩܘܕܫ̈ ܡܘܦܩ ܕܚܫܐ ܕܡ̈ܪܢ ܕܦܪܘܩܢ: ܒܨܦܪܐ ܕܚܡܫܐ.

| | | | |
|---|---|---|---|
| Mt.26:1 | ܘܗܘܐ ܕܟܕ | - 13 | ܕܝܠܗ. |

ܩܪܝܢܐ ܕܡܨܥܬܐ ܕܚܫܐ ܕܡ̈ܪܢ ܕܦܪܘܩܢ. ܒܥܪܘܒܬܐ.

BM-18714 (cont.)

Jn.13:1 ܩܕܡ ܕܝܢ - 11 ܐܢܬܘܢ.

ܡܛܠ ܕܚܠܦ ܫܪ̈ܓܠܐ. ܒܦܨܚܐ.

Jn.13:12 ܟܕ ܗܟܝܠ - 18 ܥܩܒܐ ܕܝܠܗ.

ܡܛܠ ܕܝܕܥ ܒܢܘܟܠܐ ܕܡܫܠܡܢܘܬܐ. ܒܟܘܡܐ.

Mt.26:20a
or
Mk.14:17a ܘܟܕ ܗܘܐ ܪܡܫܐ ܀

Lk.22:14b ܐܣܬܡܟܘ - 15 ܥܕ ܕܐܚܫ ܀

Mt.26:21 ܘܟܕ ܗܢܘܢ- ܢܫܠܡ ܠܝ ܀

Jn.13:2 ܘܟܕ ܚܫܡܝܬܐ- ܕܢܫܠܡܝܘܗܝ ܀

Insertion: ܬܘܒ ܐܡܪ ܠܬܠܡܝܕܘܗܝ ܝܫܘܥ.

Jn.13:16 ܐܡܝܢ ܐܡܝܢ - 19 ܕܐܢܐ ܐܢܐ ܀

Jn.13:21 ܗܠܝܢ ܟܕ - 22 ܡܢܘ ܐܡܪ ܀

Mt.26:22 ܘܟܕ ܟܪܝܐ- ܐܢܐ ܡܪܝ ܀

Jn.13:23 ܐܝܬ ܗܘܐ ܕܝܢ - 26 ܥܒܕܢܘܬܗ ܀

Mk.14:20b ܚܕ ܡܢ - e ܒܠܓܢܬܐ ܀

Mt.26:23c ܗܘ ܢܫܠܡ - 29 ܕܐܒܝ . ܕܝܠܝ ܀

Lk.22:28 ܐܢܬܘܢ ܕܝܢ - 30 ܕܐܝܣܪܝܠ ܀

BM-18714 (cont.)

| | | | |
|---|---|---|---|
| Jn.13:26d | ܘܡܢ ܒܬܪ | - 30 | ܟܕ ܢܦܩ. |
| | ܕܩܘܡܐ ܩܕܡܝܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܚܫܐ. ܩܕܡܝܐ. | | |
| Jn.13:31 | ܐܡܪ ܝܫܘܥ. | - 32 | ܡܫܒܚ ܠܗ. ⁘ |
| Mt.26:30 | ܘܟܕ ܫܒܚܘ. | - 32 | ܠܓܠܝܠܐ. ⁘ |
| Lk.22:31 | ܐܡܪ ܕܝܢ ܡܪܢ. | - 32 | ܠܐܚܝܟ. |
| Mt.26:33 | ܥܢܐ ܟܐܦܐ ܕܝܢ | - 34b | ܕܬܟܦܘܪ ܒܝ ⁘ |
| Mk.14:30c | ܩܕܡ ܕܬܪܬܝܢ | - e | ܬܟܦܘܪ ܒܝ. ⁘ |
| Mt.26:35 | ܐܡܪ ܠܗ | - | ܬܠܡܝܕܘܗܝ ܐܡܪܘ ⁘ |
| Lk.22:35 | ܘܐܡܪ ܠܗܘܢ: | - 38 | ܣܦܩܢ. |
| Mt.26:36a | ܗܝܕܝܢ ܐܬܐ | - b | ܓܕܣܡܢ. |
| Jn.18:2 | ܝܕܥ ܗܘܐ | - | ܬܠܡܝܕܘܗܝ ⁘ |
| Mt.26:36c | ܘܐܡܪ ܠܬܠܡܝܕܘܗܝ | - 41 | ܟܪܝܗ. |
| Lk.22:43 | ܐܬܚܙܝ ܕܝܢ ܠܗ | - 44 | ܥܠ ܐܪܥܐ ⁘ |
| Mt.26:42 | ܬܘܒ ܙܠ | - 46 | ܡܛܝ. |
| | ܕܩܘܡܐ ܕܬܪܝܢ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܚܫܐ. ܬܢܝܢܐ. | | |
| Mt.26:47 | ܘܟܕ ܬܘܒ | - | ܕܥܡܐ ⁘ |
| Jn.18:4 | ܝܫܘܥ ܕܝܢ ܗܘ ܝܕܥ | - 9 | ⁘ ܡܢܗܘܢ. ܐܦܠܐ ܚܕ |

BM-18714 (cont.)

Mt.26:48 ܗܘ ܕܝܢ ܕܡܫܠܡ - 50 ܘܐܚܕܘܗܝ ÷

Jn.18:10 ܫܡܥܘܢ - 11 ܐܫܬܝܘܗܝ ÷

Mt.26:52b ܟܠܗܘܢ ܓܝܪ - 54 ܠܡܗܘܐ ÷

Lk.22:51c-e ܘܩܪܒ ܠܐܕܢܗ ܘܐܣܝܗ ÷

Mt.26:55a ܒܗ ܒܫܥܬܐ

Lk.22:52 ÷ ܐܡܪ ܗܘ ܝܫܘܥ - 53 ܕܚܫܘܟܐ ÷

Mt.26:56 ܗܕܐ ܕܝܢ - ܥܪܩܘ ÷

Mk.14:51 ܘܥܠܝܡ ܐܢܫ - 52 ܥܪܩ ܡܢܗܘܢ. ÷

Jn.18:12 ܗܝܕܝܢ ܗܟܝܠ - 14 ܚܠܦ ܥܡܐ.

ܕܨܦܪܐ ܕܬܠܬܐ ܫܥܝܢ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ. ܥܕܡܐ.

Mt.26:57 ܗܢܘܢ ܕܝܢ - ܐܬܟܢܫܘ ÷

Jn.18:15 ܢܩܦ ܗܘܐ - 16 ܠܟܐܦܐ ÷

Mt.26:58c ܘܥܠ ܠܓܘ. - e ܫܘܠܡܐ ÷

Jn.18:18 ܩܝܡܝܢ ܗܘܘ - 23 ܡܚܐ ܐܢܬ. ÷

Mk.14:55 ܪܒܝ ܟܗܢܐ - 56 ܐܫܬܘܝܢ ܗܘܝ ÷

Mt.26:60d ܠܚܪܬܐ ܕܝܢ - 73 ܠܟ ܡܘܕܥ ÷

Jn.18:26 ܐܡܪ ܚܕ - ܚܙܝܬܟ ܥܡܗ. ÷

## BM-18714 (cont.)

Mt.26:74 ܗܝܕܝܢ ܫܪܝ - 75 ܡܪܝܪܐܝܬ.

ܣܝܡ ܕܨܦܪܐ ܕܒܥܘ̄ ܕܪܡܫܐ. ܒܫܠܡ.

Mt.27:1 ܟܕ ܨܦܪܐ - 2 ܐܓܡܘܢܐ܀

Jn.18:28a ܫܕܪܘܗܝ - ܠܦܪܛܘܪܝܢ.

Jn.18:28c ܘܗܢܘܢ ܠܐ - 32 ܕܢܡܘܬ ܀

Mt.27:12 ܘܟܕ ܡܬܐܟܠܝܢ - 13b ܫܡܥ ܐܢܬ܀

Mk.15:4d ܟܡܐ ܡܣܗܕܝܢ

Mt.27:13e ܥܠܝܟ܂ ܘܠܐ - 14܀ ܐܓܡܘܢܐ ܛܒ

Jn.18:33 ܥܠ ܗܟܝܠ - 38 ܐܢܐ ܒܗ ܀

Mt.27:15 ܒܟܠ ܕܝܢ - 16 ܒܪ ܐܒܐ ܀

Lk.23:19 or 25 ܗܘ̇ ܐܢܐ - ܢܛܘܦܐ. ܀

Mt.27:17 ܟܕ ܟܢܝܫܝܢ - 19 / ܡܛܠܬܗ.

Mt.27:24 ܟܕ ܚܙܐ - 25 ܀ ܒܢ̈ܝܢ ܕܝܠܢ

Jn.19:1 ܗܝܕܝܢ ܗܟܝܠ - 5 ܀ ܒܪܢܫܐ

Mt.27:3 ܗܝܕܝܢ ܟܕ ܚܙܐ - 10 ܠܝ ܡܪܝܐ.

ܕܬܠܬ ܫܥ̈ܝܢ ܕܒܥܘܬܐ ܕܪܡܫܐ. ܡܢ ܠܘܩܐ.

Lk.22:66 ܘܟܕ ܗܘܐ ܐܝܡܡܐ - 23:16 ܀ ܘܐܫܪܝܘܗܝ

## BM-18714 (cont.)

Jn.19:7 ܐܡܪܘ ܠܗ -12 ⁘ ܐܡܪ: ܕܩܣܪ.

ܕܠܠܝܐ ܕܝܘܡܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ. ܒܨܦܪܐ:

Jn.19:13 ܗܘ̇ ܗܟܝܠ - 17a ⁜ ܨܠܝܒܐ ܕܝܠܗ

Mk.15:20c ܘܐܦܩܘܗܝ - 21 ⁜ ܨܠܝܒܐ ܕܝܠܗ

Lk.23:26c ܘܣܡܘ ܥܠܘܗܝ - 32 ⁜ ܕܢܬܩܛܠܘܢ

Mk.15:22 ܘܐܝܬܝܘܗܝ - 24a ܨܠܒܘܗܝ.

Mt.27:37a ܘܣܡܘ ܠܥܠ - ⁜ ܡܠܟܐ ܕܝܠܗ

Lk.23:34a ܗܘ̇ ܕܝܢ ܝܫܘܥ - ⁜ ܡܢܐ ܕܥܒܕܝܢ

Jn.19:19 ܟܬܒ ܕܝܢ - 27 ⁜ ܠܘܬܗ ܕܝܠܗ

Mk.15:27 ܘܥܡܗ ܨܠܒܘ - 30d ⁜ ܦܪܘܩ ܐܢܬ ܠܟ

Mt.27:40d ܐܢ ܒܪܗ ܐܢܬ - 43 ⁜ ܐܢܐ ܒܪܐ

Lk.23:39 ܚܕ ܕܝܢ ܡܢ - 45a ܚܫܟ ܫܡܫܐ.

ܕܐܩܕܡܝܢ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ ܒܬܫܥ ܫܥܝܢ.

Mk.15:34 ܘܒܫܥܬܐ: - 35 ⁜ ܠܐܠܝܐ ܩܪܐ

Jn.19:28 ܒܬܪ ܗܕܐ. - 30b ⁜ ܐܫܬܠܡ

Lk.23:46a ܘܩܪܐ ܒܩܠܐ - c ⁜ ܪܘܚܐ ܕܝܠܝ.

Jn.19:30c ܘܟܕ ܐܪܟܢ ܪܫܗ ܐܫܠܡ ܪܘܚܗ. ⁜

Mt.27:51 ܘܗܘܐ ܐܦܐ ܕܬܪܥܐ - 54 ⁜ ܐܠܗܐ ܗܘܐ ܗܢܐ

BM-18714 (cont.)

Lk.23:48 ܘܟܠܗܘܢ ܟ̈ܢܫܐ - 49b ܡܢ ܪܘܚܩܐ.

ܡܢܝܢ ܕܦܣܘܩܬܐ ܕܝ ܠܫܢܐ. ܕܐܘܢܓܠܝܘܢ ܕܡܫܡܫܢܬܐ. ܒܫܠܡ.

Mt.27:55 ܐܝܬ ܗ̈ܘܝ ܕܝܢ - 56 ܕܒ̈ܢܝܐ ܕܙܒܕܝ ܀

Mk.15:40e ܘܫܠܘܡ ܀

Mk.15:41c ܘܐܚܪ̈ܢܝܬܐ - e ܠܐܘܪܫܠܡ. ܀

Jn.19:31 ܝܗ̈ܘܕܝܐ - 37 ܕܕܩܪܘ. ܀ ܀

ܡܢܝܢ ܕܝܗܒ ܡܟܠܬܐ ܕܡܫܒܚܬܐ. ܒܫܠܡ.

Mt.27:57 ܡܢ ܪܡܬܐ - ܗܘܐ ܠܝܫܘܥ ܀

Lk.23:50b ܘܐܝܬܘܗܝ ܗܘܐ - 51 ܕܐܠܗܐ ܀

Jn.19:38c ܕܡܛܫܐ ܗܘܐ ܡܛܠ ܕܚܠܬܐ ܕܝܗ̈ܘܕܝܐ ܀

Mk.15:43d ܘܥܠ ܐܬܪܗܒ - 45a ܩܢܛܪܘܢܐ. ܀

Mt.27:58b ܗܝܕܝܢ ܦܝܠܛܘܣ - 59a ܠܦܓܪܐ ܝܘܣܦ ܀

Jn.19:39 ܐܬܐ ܕܝܢ ܐܦ - 42 ܠܝܫܘܥ ܀

Mt.27:60c ܘܥܓܠܘ - e ܕܩܒܪܐ ܘܐܙܠ.

Lk.23:54b ܘܫܒܬܐ - 56 ܐܝܟ ܦܘܩܕܢܐ.

ܕܐ̈ܠܦܐ ܡܢ ܡܠܐ.

Mt.27:62 ܒܝܘܡܐ - 66 ܩܘܣܛܘܢܪܐ. ܀

The Passion Harmony in BM-18714 ends on the verso of folio 133 with a colophon which refers to the role of Daniel of Beth Batin and his disciple, Isaac, in the creation of the Passion Harmony. The colophon reads:

ܫܠܡ ܣܕܪܐ ܕܚܫܐ: ܕܡܪܢ ܕܡܬܬܢܐ ܒܠܚܘܕ ܐܘܢܓܠܝܘܢ

ܡܛܠ ܕܡܬܬܦܪܫܝܢ ܐܬܘܬܐ ܕܡܬܐܡܪܐ ܠܫܘܡܠܝܐ ܕܚܫܐ:

ܡܫܒܚܐ. ܕܝܢ ܒܫܘܒܚܬܐ. ܠܐܒܐ ܩܕܝܫܐ ܕܢܝܐܝܠ ܕܒܝܬ ܒܛܝܢ

ܘܥܠ ܬܠܡܝܕܗ ܕܝܠܗ ܝܣܚܩ. ܘܠܐ ܢܫܬܒܩ ܐܠܐ

ܒܠܚܘܕ. ܠܐ ܠܢ ܕܪܘܫ ܕܢܐܠܐ. ܘܡܛܠܬ ܡܫܡܠܝܢ.

ܘܥܕܬܐ ܩܕܝܫܐ ܕܡܫܝܚܐ[1]

William Wright summarizes the information on the date and location of composition thus:

> The notes on fol. 192b and 193a state that this manuscript was written in the year 1525 (A.D. 1214),--when John (XIV.) was patriarch of Antioch; John (VI., Abī Ghalīb), patriarch of Egypt; and John, bishop of the Convent of Mār-Simeon at Kartamīn,--in the Convent of Mār-Malchus, by one Simeon bar Abraham, from Arbū, for the monks of said convent.[2]

The flyleaves contain various carelessly written notes referring to different clearings of the Camel's Well, acquisition of land by the monks, purchases of the volume, a deed giving the right to cut firewood to a Syriac congregation of Jerusalem, various notes in the history of the possession of the manuscript, a list of male and female members of some fraternity, and an inventory of the convent furniture. The most recent dated note was written in A. Gr. 2146 (A.D. 1835). This manuscript also contains several richly colored illuminations, including illuminated crosses on folios 3b and 194a.

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[1] *Vide* pp. 184ff.for further description and discussion on the colophons.

[2] Wright, *op. cit.*, I, 163.

The manuscript is in an excellent state of preservation, although the ink has deteriorated slightly on some pages. Each line contains from two to four words written very carefully with a rather wide-pointed writing instrument. The peculiarities of BM-18714 include a preference for combinations of words, such as ܪ̈ܫܟܗܢܐ for ܪ̈ܫ ܟܗ̈ܢܐ and ܐܟܡܐ for ܐܝܟ ܡܐ, and not a few variations of word order, plus a large number of variations in punctuation.

### 4. Bibliothèque Nationale Cod. Syr. 52 (BN-52)

Bibliothèque Nationale Cod. Syr. 52, dated A.D. 1165, is described by W. H. P. Hatch, who also provides a photograph of folio 71, thus:

> The Four Gospels according to the Harclean Version; Paper; 14.8 cm. x 11.5 cm.; 223 leaves; one column; 22 to 23 lines to the page; apparently no ruling; ink black; Şerţâ. The manuscript was written in the Convent of Mâr-Şalîbâ in Edessa.[1]

The name of the scribe is not given.

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[1] Hatch, op. cit., p. [179].

According to Zotenberg, the manuscript was written in the monastery of Mar Ṣalib of Bêth-Yeḥidoyê on the holy or sacred mountain of Edessa in the time of Mar-John, metropolitan of Edessa. He also states that the arrangement of passages in the Passion Harmony of BN-52 varies from that found in BN-51.[1]

The Passion Harmony begins on the verso of folio 204 with the incipit which White transcribed from a manuscript belonging to Joseph Simon Assemani. On the recto of folio 204 follows the section which gives the location and date of composition of the manuscript. One would normally expect this colophon at the end of the manuscript. It is not misplaced, however, for the colophon at the end of John is concluded at the top of the page.

The writing on both sides of folio 204 appears to be by the same hand. The material on folio 204 is written in a more compressed fashion than on the following folios, although the letters are formed in the same way.

The Passion Harmony proper begins on folio 205 with the following heading: ܬܘܒ ܟܬܒܢ ܚܫܐ ܕܚܝܐ ܠܦܪܘܩܢ. ܘܡܟܢܫ ܡܢ ܐܪܒܥܬܗܘܢ ܐܘܢܓܠܝܣܛܐ. ܚܫܐ ܕܦܘܫܩܐ ܕܐܪܒܥܬܗܘܢ ܐܘܢܓܠܝܣܛܐ ܟܠܗܝܢ ܡܘܦܩܐ ܡܟܢܫܬܐ ܡܢ ܟܠܗ. The Passion Harmony follows Sequence B and ends with Luke 23:56 on the recto of folio

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[1] Zotenberg, op. cit., p. 19.

[2] White, op. cit., p. 649.

224. The colophon which follows the Passion Harmony will be transcribed and discussed below.[1]

Table VI presents the content and the structural arrangement of BN-52:

## TABLE VI

## STRUCTURAL FRAMEWORK OF BN-52

ܩܪܝܢܐ ܕܪܡܫܐ ܕܚܡܫܐ ܒܫܒܐ [illegible] ܗܘܕܐ. ܦܘܩܕܢܗ ܡܢ ܡܬܝ.

| | | | |
|---|---|---|---|
| Mt.26:20a | [illegible] | | [illegible] |
| Lk.22:14b | [illegible] | | ܕܥܡܗ. ܀ |
| Mt.26:21 | [illegible] | | ܢܫܠܡ |
| Lk.22:23 | [illegible] | | ܠܡܥܒܕ.. |
| Jn.13:2 | [illegible] | | ܕܢܫܠܡܝܘܗܝ |
| Mk.14:18 | ܣܡܝܟܝܢ: | | ܗܘ ܐܡܪ ܠܗܘܢ. ܀ |
| Jn.13:16 | ܐܡܝܢ ܐܡܝܢ- | 19 | ܕܐܢܐ ܐܢܐ. ܀ |
| Lk.22:21 | ܒܪܡ ܗܐ- | | ܥܠ ܦܬܘܪܐ. ܀ |
| Jn.13:21 | ܗܠܝܢ ܟܕ- | 22 | ܡܢܘ ܐܡܪ. ܀ |
| Mt.26:22 | ܘܟܪܝ ܠܗܘܢ- | | ܐܢܐ ܡܪܝ. ܀ |
| Jn.13:23 | ܐܝܬ ܗܘܐ ܕܝܢ- | 26c | ܠܝܫܘܥ ܐܬܐܠ. ܀ |

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[1] Vide pp. 187f.

224. The colophon which follows the Passion Harmony will be transcribed and discussed below.[1]

Table VI presents the content and the structural arrangement of BN-52:

## TABLE VI

## STRUCTURAL FRAMEWORK OF BN-52

ܩܪܝܢܐ ܕܪܡܫܐ ܕܒܥܘܬܐ ܕܡܫܠܡܢܘܬܐ ܕܝܢ ܡܘܕܥ. ܡܫܝܚܐ ܥܡ ܬܠܡ.

Mt.26:20a ܟܕ ܕܝܢ ܦܨܚܐ ܗܘܐ. ❖

Lk.22:14b ܐܣܬܡܟ - 16 ܕܐܠܗܐ. ❖

Mt.26:21 ܘܟܕ ܗܢܘܢ- ܢܫܠܡܢܝ. ❖

Lk.22:23 ܘܗܢܘܢ ܫܪܝܘ- ܠܡܥܒܕ. ❖

Jn.13:2 ܘܟܕ ܚܫܡܝܬܐ- ܕܢܫܠܡܝܘܗܝ. ❖

Mk.14:18 ܘܟܕ ܡܣܬܡܟܝܢ- 20a ܗܘ ܐܡܪ ܠܗܘܢ. ❖

Jn.13:16 ܐܡܝܢ ܐܡܝܢ- 19 ܕܐܢܐ ܐܢܐ. ❖

Lk.22:21 ܒܪܡ ܗܐ- ܥܠ ܦܬܘܪܐ. ❖

Jn.13:21 ܗܠܝܢ ܟܕ- 22 ܡܢܘ ܐܡܪ. ❖

Mt.26:22 ܘܟܕ [illegible]- ܐܢܐ ܡܪܝ. ❖

Jn.13:23 ܐܝܬ ܗܘܐ ܕܝܢ- 26c [illegible]. ❖

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[1] Vide pp. 187f.

BN-52 (cont.)

Mk.14:20b ܚܕ ܡܢ ܬܪܥܣܪ. ❖

Mt.26:23b ܗܘ ܕܨܒܥ - 24b ܡܫܬܠܡ. ❖

Mk.14:21c ܛܒ ܗܘܐ - e ܒܪܢܫܐ ܗܘ. ❖

Mt.26:25 ܥܢܐ ܝܗܘܕܐ - 28 ܕܚܛܗܐ. ❖

Lk.22:19e ܗܕܐ ܥܒܕܘ ܠܥܘܗܕܢܐ ܕܝܠܝ. ❖

Mt.26:29 ܐܡܪ ܐܢܐ ܕܝܢ - ܕܐܒܝ ܕܝܠܝ. ❖

Lk.22:28 ܐܢܬܘܢ ܕܝܢ - 30 ܕܐܝܣܪܐܝܠ. ❖

Jn.13:26d ܘܟܕ ܨܒܥ - 30 ܗܘܐ ܠܠܝܐ ❖

ܕܩܘܡܐ ܩܕܡܝܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܦܨܚܐ.

Jn.13:31 ܘܟܕ ܢܦܩ. - 32 ܡܫܒܚ ܠܗ. ❖

Mt.26:30 ܘܟܕ ܫܒܚܘ. - 32 ܠܓܠܝܠܐ. ❖

Lk.22:31 ܐܡܪ ܕܝܢ ܡܪܢ. - 32 ܠܐܚܝܟ. ❖

Jn.13:36 ܐܡܪ ܠܗ ܫܡܥܘܢ - 37a ܡܪܝ.

Lk.22:33c ܥܡܟ ܡܛܝܒ - e ܠܡܐܙܠ. ❖

Jn.13:37b ܡܛܠ ܡܢܐ - 38 ܬܠܬ ܙܒܢܝܢ. ❖

Mt.26:33 ܥܢܐ ܕܝܢ - ܡܬܟܫܠ ܐܢܐ. ❖

Mk.14:30a ܘܐܡܪ ܠܗ - c ܬܠܬ ܬܟܦܪ ܒܝ. ❖

BN-52 (cont.)

| | |
|---|---|
| Mt.26:34e | ܬܠܬ ܙܒܢܝܢ ܬܟܦܘܪ ܒܝ :. ⁘ |
| Lk.22:34e | ܕܠܐ ܝܕܥ ܐܢܐ ܠܟ. ⁘ |
| Mt.26:35 | ܬܠܡܝܕܐ ܐܡܪܘ. ⁘ -ܐܡܪ ܠܗ ܗܘ |
| Jn.16:31 | ܗܫܐ ܐܢܬܘܢ.. ⁘ 32 -ܐܬܝܐ ܠܗܘܢ |
| Lk.22:35 | ܐܬ ܚܣܪ. ⁘ 38 -ܘܐܡܪ ܠܗܘܢ. |
| Jn.18:1 | ܬܠܡܝܕܘܗܝ.. ⁘ 2 -ܗܠܝܢ ܟܕ ܐܡܪ: |
| Mt.26:36 | ܘܐܬܬ ܠܓܢܬܐ ܚܕܐ. ⁘ 38 -ܗܝܕܝܢ ܐܡܪ |
| Lk.22:40 | ܚܠܠܐ. ⁘ 41a -ܘܟܕ ܗܘܐ ܚܢܪ |
| Mk.14:35 | ܫܥܬܐ. ⁘ ⁘ -ܘܟܕ ܡܢܕ |
| Lk.22:41b | ܟܕ ܐܡܪ ⁘ ⁘ 42a -ܘܟܕ ܣܒܨ |
| Mk.14:36b | ܣܠܩܘܢܝܬܐ ܠܝ ⁘ -ܐܒܐ: ܗܘ |
| Lk.22:42b | ܕܝܠܝ ܢܗܘܐ. ⁘ e -ܐܒܝ. ܐܢ ܫܟܚ |
| Mk.14:36e | ܨܒܝܢ ܕܐܢܬ. ⁘ -ܠܗ ܨܒܝܢ |
| Mt.26:40a | ܬܠܡܝܕܘܗܝ. ⁘ -ܘܐܬܐ ܠܘܬ |
| Mk.14:37b | ܫܡܥܘܢ: ܕܡܟܬ ܐܢܬ ܗܘ. ⁘ |
| Mt.26:40b | ܟܕ ܐܪܝܐ: 42a -ܗܟܝܠ ܠܐ |
| Mt.26:39b | ܒܐܠܠ ܢܠܐ ܐܥܘܠ ܕܝܠܗ |

BN-52 (cont.)

Mt.26:42b ܘܨܠܝ ܟܕ - e ܨܒܝܢܟ܀
Lk.22:43 ܐܬܚܙܝ ܕܝܢ ܠܗ - 45a ܨܠܘܬܗ܀
Mk.14:40a ܘܟܕ ܗܦܟ ܬܘܒ܀
Lk.22:45b ܐܬܐ ܠܘܬ - 46 ܠܢܣܝܘܢܐ܀
Mk.14:40c ܐܝܬܝܗܘܢ - e ܢܐܡܪܘܢ ܠܗ܀
Mt.26:44 ܘܟܕ ~~ܫܒܩ~~ - 46 ܩܪܒ ܀ .
ܕܡܫܠܡ ܕܐܬܩ̈ܢ ܕܠܠܝܐ܀ ܡܛܐ.
Mt.26:47 ܘܟܕ ܬܘܒ - 48 ܐܚܘܕܘܗܝ܀
Mk.14:44e(margin) (ܘܐܘܒܠܘܗܝ ܒܙܗܝܪܘܬܐ.)
Mt.26:49 ܘܡܚܕܐ ܩܪܒ - 50b ܗܕܐ ܐܬܝܬ܀
Jn.18:3 ܗܘ ܗܟܝܠ ܝܗܘܕܐ - ܘܠܡܦܐܕܐ ܘܙ̈ܝܢܐ܀
Lk.22:48 ܗܘ ܕܝܢ ܝܫܘܥ. - ܡܫܠܡ ܐܢܬ܀
Jn.18:4 ܝܫܘܥ ܗܟܝܠ - 9 ܡܢܗܘܢ ܐܦܠܐ ܚܕ܀
Mt.26:50c ܗܝܕܝܢ ܟܕ - e ܘܐܚܕܘܗܝ܀
Lk.22:49 ܟܕ ܚܙܘ - ܒܣܦܐ܀
Jn.18:10 ܫܡܥܘܢ - ܡܠܟܘܣ܀
Lk.22:51a ܟܕ ܥܢܐ - ܝܫܘܥ. ܐܡܪ

BN-52 (cont.)

Jn.18:11b ܠܟܐܦܐ.

Lk.22:51b ܫܒܘܩܘ ܥܕܡܐ ܠܗܕܐ. ÷

Jn.18:11c ܐܫܬܝܘܗܝ. ÷ e - ܐܗܦܟ ܣܦܣܪܐ

Mt.26:52b ܠܕܘܟܬܗ. ÷ 54 - ܟܠܗܘܢ ܓܝܪ

Lk.22:51c-e ܘܩܪܒ ܝܫܘܥ ܠܐܕܢܗ ܘܐܣܝܗ. ÷

Mt.26:55a ܝܫܘܥ ܠܟܢܫܐ. ÷ b - ܐܝܟ ܕܥܠ ܓܝܣܐ

Lk.22:52b ܘܒܚܘܛܪܐ. ÷ 53 - ܗܕܐ ܕܝܢ ܗܘܬ

Mt.26:56 ܕܢܒܝܐ. ÷ - ܗܝܕܝܢ

Mk.14:51 ܬܠܡܝܕܐ ܟܠܗܘܢ. 52 - ܘܚܕ ܐܢܫ

ܕܥܛܝܦ ܒܠܚܘܕ ܕܠܒܝܫ ܒܣܕܘܢܐ ܕܥܪܛܠܝܘܬܗ. ÷

Jn.18:12 ܘܐܚܪܢܐ ܬܠܡܝܕܐ: 15a - ܗܘ ܗܟܝܠ

Mt.26:58b ܡܢ ܪܘܚܩܐ ܥܕܡܐ ܠܕܪܬܗ ܕܪܒ ܟܗܢܐ. ÷

Jn.18:15b ܠܩܝܦܐ. ÷ 16 - ܗܘ ܕܝܢ ܬܠܡܝܕܐ

Mt.26:58c ܫܘܠܡܐ. ÷ e - ܘܩܪܒ ܠܘܬܗ.

Jn.18:17 ܕܪܒ ܟܗܢܐ. ÷ 24 - ܐܡܪܐ ܗܟܝܠ

Mt.26:57c ܐܝܟܐ ܕܣܦܪܐ ܘܩܫܝܫܐ ܐܬܟܢܫܘ. ÷

Mk.14:53b ܘܣܦܪܐ. ÷ e - ܘܐܬܟܢܫܘ

BN-52 (cont.)

Mt.26:59 ܕܢܡܝܬܘܢܝܗܝ : - ܩ̈ܝܫ ܣܗ̈ܕܐ

Mk.14:55d ܐܫܬܟܚܘܗܝ ܗܘܘ. ܀ 56 - ܘܠܐ ܡܫܟܚܝܢ

Mt.26:60b ܠܐܚܪ ܣܗ̈ܕܐ ܕܓ̈ܠܐ. ܀ e - ܘܣܒ ܩ̈ܚܠܐ

Mk.14:57c ܕܐܡܪ. ܀ 58a - ܫܡܥܢܘܗܝ ܗܘܘ

Mt.26:61b ܕܐܠܗܐ.. d - ܘܒܢܐ ܐܢܐ

Mk.14:58c ܐܚܪܝܢ. ܀ 60 - ܗܘܐ ܒܝܢ

Mt.26:63a ܗܘ ܕܝܢ ܝܫܘܥ ܫܬܝܩ ܗܘܐ. ܀

Mk.14:61b ܘܠܐ ܡܕܡ ܡܦܢܐ ܗܘܐ. ܀

Mt.26:63b ܕܐܠܗܐ ܚܝܐ. ܀ e - ܘܚܝ ܒܪܐ

Mk.14:61d ܐܢܐ ܐܢܐ. ܀ e - ܗܘ ܒܪܗ

Mt.26:65 ܕܡܚܝܘ 68 - ܗܝܕܝܢ ܫܘ ܒܥ̈ܠܐ

Mk.14:65d ܗܘܘ ܠܗ ܀ e - ܘܡܩ̈ܦܚܝܢ

Mt.26:69a ܒܕܪܬܐ. ܀ - ܠܒܪ ܡܢ

Mk.14:66 ܒܪܐ. ܀ 68 - ܘܚܕ ܐܡܬܗܘܢ

Mt.26:71a ܟܕ ܢܦܩ ܕܝܢ ܠܬܪܥܐ. ܀

Mk.14:69a ܕܡܢܗܘܢ. ܀ - ܘܚܙܬܐ

Mt.26:71c ܠܗ ܚܙܬ. ܀ 73 - ܘܗܘܐ ܐܡܬܗܘܢ

BN-52 (cont.)

Jn.18:26 ܟܦܪ [illegible]܀ - 27a ܐܡܪ ܚܕ

Mt.26:74a ܘܠܡܐܡܐ܀ - ܗܝܕܝܢ ܫܪܝ

Mk.14:71b ܩܪܐ܀ - 72a ܕܠܐ ܝܕܥ

Lk.22:61a [illegible]܀ - b ܘܟܕ ܐܬܦܢܝ

Mk.14:72d ܬܠܬ ܙܒ̈ܢܝܢ܀

Lk.22:61c ܡܪܝܪܐܝܬ܀ - 62 ܘܐܬܕܟܪ ܟܐܦܐ

ܩܪܝܢܐ ܕܨܦܪܐ ܕܥܪܘܒܬܐ [illegible]܀ [illegible]

Mt.27:1 ܗܓܡܘܢܐ܀ - 2 ܟܕ ܨܦܪܐ

Jn.18:28 ܗܘܝܢ ܠܗ ܠܟ܀ - 30 [illegible]

Mt.27:11a ܝܫܘܥ ܕܝܢ܂ ܩܡ ܩܕܡ ܗܓܡܘܢܐ܀

Jn.18:31 ܐܢܐ ܒܗ܀ - 38 ܐܡܪ ܠܗ [illegible]

Mk.15:3a ܘܡܩܛܪܓܝܢ ܗܘܘ ܠܗ ܪ̈ܒܝ ܟܗ̈ܢܐ ܣ̈ܓܝܐܬܐ܀

Mt.27:12a ܘܩܫ̈ܝܫܐ܀ - ܘܟܕ ܡܬܩܛܪܓ

Mk.15:3b-e ܗܘ ܕܝܢ܂ ܠܐ ܡܕܡ ܦܢܐ ܗܘܐ܀

Mt.27:13a ܫܡܥ ܐܢܬ: - ܗܝܕܝܢ ܐܡܪ

Mk.15:4d ܟܡܐ ܡܣܗܕܝܢ

Mt.27:13e ܥܠܝܟ܀

BN-52 (cont.)

Mk.15:5a ܗܘ ܕܝܢ ܝܫܘܥ - ܦܣܩ ܥܒܕ . ܀

Mk.15:4 ܗܘ ܕܝܢ ܦܝܠܛܘܤ. - ܠܡܘܚܠܘ . ܀

Mt.27:14 ܘܠܐ ܥܒܕ - 16 ܒܪܐܒܐ. ܀

Mk.15:7b ܕܥܡ ܥܒܕܝ - 8 ܗܘܐ ܠܗܘܢ. ܀

Mt.27:17 ܟܕ ܟܢܝܫܝܢ - ܡܫܝܚܐ. ܀

Mk.15:10 ܝܕܥ ܗܘܐ - ܪ̈ܒܝ ܟܗ̈ܢܐ. ܀

Mt.27:19 ܟܕ ܕܝܢ ܝܬܒ - 21 ܠܒܪܐܒܐ. ܀

Mk.15:12a ܗܘ ܕܝܢ ܦܝܠܛܘܤ - b ܕܐܥܒܕ. ܀

Mt.27:22b ܠܝܫܘܥ ܗܢܐ ܕܡܬܩܪܐ ܡܫܝܚܐ. ܀

Mk.15:12c ܠܗܢܐ ܕܐܡܪܝܢ - 14a ܒܝܫܬܐ ܥܒܕ. ܀

Mt.27:23b ܗܢܘܢ ܕܝܢ ܝܬܝܪܐܝܬ - 25 ܒܢ̈ܝܢ ܕܝܠܢ. ܀

Jn.19:1 ܗܝܕܝܢ ܗܟܝܠ ܫܩܠܗ ܦܝܠܛܘܤ ܠܝܫܘܥ ܘܢܓܕܗ.

Mt.27:26 ܗܝܕܝܢ ܫܪܐ - ܕܢܙܕܩܦ. ܀

Mt.27:3 ܗܝܕܝܢ ܟܕ ܚܙܐ - 10 ܠܝ ܡܪܝܐ.

ܡܢܝܐ ܕܠܐ ܩܕܡ ܕܝܫܘܥ ܕܢܘܚܠܐ ܕܡܫܠܡܢܘܬܐ. ܀ ܠܘܬܗ.

Lk.22:66 ܘܟܕ ܗܘܐ ܐܝܡܡܐ. - 23:2 ܡܠܟܐ ܐܝܬܘܗܝ. ܀

Mt.27:11a ܝܫܘܥ ܕܝܢ ܩܡ ܩܕܡ ܐܝܓܡܘܢܐ. ܀

BN-52 (cont.)

Lk.23:3 ܘܐܦܢܝܘܗܝ. ܀ 16 -ܗܘ ܕܝܢ ܦܝܠܛܘܣ

Jn.18:39 ܠܡܠܟܐ ܕܝܗܘܕܝܐ. ܀ -ܐܝܬ ܕܝܢ ܥܝܕܐ

Lk.23:17 ܚܕ: ܐܣܝܪܐ. ܀ 18 -ܐܩܥܘ ܟܢ̈ܫܐ:

Jn.18:40c-e ܐܝܬܘܗ̄ ܗܘܐ ܕܝܢ ܒܪ: ܐܒܐ ܠܣܛܝܐ. ܀

Lk.23:19 ܘܕܘ̈ܫ ܚܩ̈ܠܐ.. ܀ 23 -ܗܘ̇ ܐܝܫ

Mk.15:25a ܐܝܬܝ̇ܗ ܗܘܬ ܕܝܢ ܫܥܬܐ ܬܠܬܐ ܀

Mk.15:15a ܢܚܡ: ܀ -ܦܝܠܛܘܣ ܕܝܢ

Lk.23:24b ܠܒܥܝܐ ܕܝܠܗܘܢ. ܀ 25 -ܕܝܢ ܕܠܗܘܢ

Mk.15:15d ܕܢܙܕܩܦ. e -ܡܢ ܕܢܓܕܗ

ܡ̈ܢܝܐ ܒܦܪ̈ܓܠܐ ܕܝܫܘܥ. ܕܟܢܘܫܬܐ ܕܪܘܡܝܘܬܐ. ܀ ܗܝܕܝܢ.

Mt.27:27a ܠܝܫܘܥ. ܀ -ܗܝܕܝܢ ܐܣܛܪܛܝܘܛܐ

Mk.15:16b ܦܪ̈ܛܘܪܝܢ. ܀ -ܐܘܒܠܘܗܝ

Mt.27:27c ܕܐܣܘܪܬܐ. ܀ 28 -ܘܐܫܠܚܘܗ

Jn.19:2d-e ܘܡܐܢܐ ܕܐܪ̈ܓܘܢܐ ܐܠܒܫܘܗܝ ܀ ܀ ܀

Mt.27:29a ܗܘܘ ܒܗ. ܀ c -ܘܒܝܡܝܢܗ

Mk.15:18a ܘܫ̈ܪܝܘ ܠܫܐܠܗ ܫܠܡܗ. ܀

Jn.19:3 ܠܗ ܫܩܦܠܐ. ܀ -ܘܐܡܪܝܢ ܗܘܘ

BN-52 (cont.)

Mt.27:30 ܕܪܫܗ ⁘ ⁘ -ܘܟܕ ܒܙܚܘ
Jn.19:4 ܕܢܨܛܠܒ. ⁘ 16a -ܐܫܠܡ ܠܗܘܢ
Mt.27:31a ܘܟܕ ܒܙܚܘ ܒܗ. ܐܫܠܚܘܗܝ ܟܠܡܝܣ. ⁘
Mk.15:20b ܕܢܨܠܒܘܢܝܗܝ. ⁘ e -ܘܐܠܒܫܘܗܝ
Jn.19:16b ܕܨܠܒܘܗܝ. ⁘ 18a -ܕܒ: ܘܗܝ
Lk.23:26a ܘܟܕ ܡܘܒܠܝܢ ܗܘܘ ܠܗ. ⁘
Mk.15:21 ܨܠܝܒܐ ܕܝܠܗ. ⁘ -ܘܦܓܥܝܢ
Lk.23:26c ܕܢܛܥܢܝܗܝ. ⁘ 32 -ܘܣܡܘ ܥܠܘܗܝ
Mk.15:22 ܠܐ ܢܣܒ. ⁘ 23 -ܘܡܠܒܝ
Lk.23:33a ܨܠܒܘܗܝ. ⁘ -ܘܟܕ ܐܬܘ
Mk.15:27 ܣܡܠܐ ܕܝܠܗ. ⁘ -ܘܥܡܗ ܨܠܝܒܝܢ
Jn.19:18e ܒܡܨܥܬܐ ܕܝܢ ܠܝܫܘܥ. ⁘
Mk.15:28 ܠܒܝܫܐ.. ⁘ -ܘܐܬܡܠܝ
Mt.27:35a ܟܕ ܕܝܢ ܨܠܒܘܗܝ.
Mt.27:37a ܥܠܬܐ ܕܡܘܬܗ ܕܟܬܝܒܐ. b -ܣܡܘܗ
Mt.27:36 ܘܟܕ ܝܬܒܝܢ ܢܛܪܝܢ ܗܘܘ ܠܗ ܬܡܢ. ⁘
Lk.23:34a ܡܢܐ ܕܥܒܕܝܢ. ⁘ -ܗܘ ܕܝܢ ܝܫܘܥ

BN-52 (cont.)

Jn.19:19 ܟܬܒ ܕܝܢ - 24 ܥܒܕܘ. ܀

Lk.23:35a ܐܦ ܥܡܐ. ܩܐܡ ܗܘܐ ܟܕ ܚܙܐ. ܀

Mt.27:39 ܗܠܝܢ ܕܝܢ ܕܥܒܪܝܢ - 42d ܡܢ ܙܩܝܦܐ. ܀

Mk.15:32b ܐܚܢܢ ܕܢܗܝܡܢ ܀

Mt.27:42e ܘܗܘ ܡܬܬܟܠ - 43 ܐܢܐ ܒܪܗ. ܀

Lk.23:36 ܡܒܙܚܝܢ - ܡܩܪܒܝܢ ܠܗ. ܀

Lk.23:39 ܚܕ ܕܝܢ ܡܢ - 44a ܫܬܬܐ. ܀

Mt.27:45 ܡܢ ܕܝܢ ܫܥܬܐ - ܀ ܠܫܥܬܐ ܬܫܥܬܐ. ܀

Lk.23:45a ܟܕ ܫܡܫܐ ܐܬܚܫܟ..

ܡܛܠ ܕܐܬܚܫܟ ܩܕܡ ܕܢܡܘܬ ܕܥܪܘܒܬܐ ܕܐܬܡܠܝܬ.

Mk.15:34 ܘܒܫܥܬܐ - ܫܒܩܬܢܝ. ܀

Mt.27:47 ܐܢܫ̈ܝܢ ܕܝܢ - 49d ܐܝܠܝܐ ܀

Mk.15:36e ܩܒܠ ܠܗ ܀ ܀ ܀

Jn.19:25 ܩܝܡ̈ܢ ܗܘ̈ܝ - 30b ܐܫܬܠܡ. ܀

Lk.23:46a ܘܟܕ ܩܥܐ - c ܠܪܘܚܝ ܕܝܠܝ. ܀

Jn.19:30c ܘܟܕ ܐܪܟܢ - e ܠܬܚܬ. ܀

Mt.27:51d ܘܐܪܥܐ - 54 ܐܠܗܐ ܗܘܐ ܗܢܐ. ܀

BN-52 (cont.)

Lk.23:48 ܚܙܝܢ ܗܘܘ ܀ -ܘܟܠܗܘܢ ܟܢ̈ܫܐ

ܡ̈ܢܝܐ ܕܚܘܪܒܗ ܕܐܘܪܫܠܡ.

Lk.23:49a ܡܢ ܪܘܚܩܐ. ܀ b- ܩܝ̈ܡܝܢ ܗܘܘ

Mt.27:55 ܕܢܫ̈ܐ ܕܐܬ̈ܝ ܀ 56 -ܐܝܬ ܗܘ̈ܝ ܒܗܝܢ

Mk.15:40e ܘܫܠܘܡ.

Mk.15:41c ܠܐܘܪܫܠܡ. ܀ e -ܘܐܚܪ̈ܢܝܬܐ

Jn.19:31 ܕܕܩܪܘ ܀ 37 -ܢܒ̈ܝܐ

ܡ̈ܢܝܐ ܕܒܝܢ ܫܒܬܐ ܕܡܥܢ̈ܐ.. ܫܒܬܐ.

Mt.27:57a ܟܕ ܪܡܫܐ ܕܝܢ ܗܘܐ. ܀

Mk.15:42b ܫܒܬܐ: ܀ e -ܡܛܠܠܐ ܕܐܝܬܝܗ̇

Mt.27:57b ܐܬܐ ܒܪܢܫܐ ܥܬܝܪܐ:

Mk.15:43a ܒܘܠܘܛܘܣ: ܀ b - ܢܟܦܐ

Lk.23:50e ܓܒܪܐ ܛܒܐ ܘܟܐܢܐ. ܀

Mt.27:57d-e ܗܘ ܕܐܦ ܗܘ ܐܬܬܠܡܕ ܗܘܐ ܠܝܫܘܥ. ܀

Lk.23:51a ܘܠܣܘܥܪ̈ܢܐ ܕܝܠܗܘܢ. ܀ -ܗܢܐ ܠܐ ܐܫܬܘܝ ܗܘܐ

Mk.15:43c ܕܐܠܗܐ. ܀ -ܗܘ ܕܐܦ ܗܘ

Jn.19:38c ܕܡܛܫܐ ܗܘܐ ܕܝܢ ܡܢ ܕܚܠܬܐ ܕܝܗܘ̈ܕܝܐ. ܀

BN-52 (cont.)

Mk.15:43c ܘܡܪܚ ܐܥܠ - 45a ܡܢܩܢܛܪܘܢܐ. ⁘

Mt.27:58b ܗܝܕܝܢ ܦܝܠܛܘܣ - 59 ܕܟܝܐ. ⁘

Jn.19:39 ܐܬܐ ܕܝܢ ܐܦ - 41c ܚܕܬܐ.

Mt.27:60b ܕܝܠܗ ܒܝܬܐ: ܗܘ ܕܢܩܝܪ: ܒܫܘܥܐ. ⁘

Jn.19:41e ܒܗܘ ܕܠܐ - 42 ܠܝܫܘܥ. ⁘

Mt.27:60c ܘܥܓܠ ܟܐܦܐ - e ܘܗܘ ܐܙܠ. ⁘

Lk.23:54 ܘܝܘܡܐ ܥܪܘܒܬܐ ܗܘܐ - 56 ܕܦܩܝܕ.

The manuscript is written in Serṭâ script, with a single column on each leaf and four to seven words per line. The usual variations in spelling of proper names and the tendency to combine such words as ܐܝܕܝܢ, ܒܠܒܝܢ, and ܐܠܗܘܢ are the most obvious peculiarities of BN-52.

Two sections of the Passion Harmony in BN-52 contain minor disarrangements. The alternation of verso-recto is not broken, but the proper sequence of the folios for these two sections is given in Table VII.

## TABLE VII

### PROPER SEQUENCE OF FOLIOS IN BN-52

| | |
|---|---|
| folio 212 recto | folio 217 verso |
| folio 213 verso | folio 218 recto |
| folio 214 recto | folio 219 verso |

Table VII (cont.)

| | |
|---|---|
| folio 212 verso | folio 220 recto |
| folio 213 recto | folio 218 verso |
| folio 214 verso | folio 219 recto |
| | folio 220 verso |
| | folio 221 recto |

### 5. Bibliothèque Nationale Cod. Syr. 31 (BN-31)[1]

Bibliothèque Nationale Cod. Syr. 31, dated A.D. 1203, is described by W. H. P. Hatch in the following manner:

> The Four Gospels, Acts, James, I Peter, I John, and the Pauline Epistles (including Hebrews) according to the Peshîṭtâ Version.
>
> Vellum; 25.4 cm. x 17.1 to 18.3 cm.; 243 leaves; two columns; 33 lines to the column; columns and lines ruled with lead; ink black; Estrangelâ.[2]

The manuscript was completed on Nisan 3, An. Graecorum 1514. The name of the scribe has been erased. The place of writing is not given.[3] Zotenberg evidently saw the manuscript before the scribe's name was erased, for he states: "Il a été écrit par le moine Théodore, fils d'Abou 'l-Faradj de Ṣalaha ( ܨܠܚ ) de Ṭourebdîn."[4] Zotenberg also notes that in A.D. 1203, when the manuscript was completed, Athanasius was patriarch of Antioch; John, the patriarch of Egypt; and Mar-Abraham, the metropolitan of Edessa. He simply lists BN-31 as a Peshitta New Testament with the usual omissions of the Peshitta Version. He also notes the presence of the index of lessons at the beginning of the manuscript and the presence of the Passion Harmony in folios 117 to 126 following the gospels.[1]

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[1] Barton and Spoer, _op_. _cit_., 194, identify the manuscript as follows: "Paris. Bibl. Nat. Syr. 14, 1203 A.D. (Zotenberg, 31; Gregory, p. 837, 73; facsimile in Martin, _Introduction: Partie Theorique_, p. IV)."

[2] Hatch, _op_. _cit_., p. [139].

[3] _Ibid_.

[4] Zotenberg, _op_. _cit_., p. 13.

The descriptions of Hatch and Zotenberg are good examples of the amount of attention given to the Harclean Syriac Passion Harmony in the past. Hatch does not even mention it. Zotenberg notes its presence, but leaves the impression that it is written in the Peshitta Version.

The Passion Harmony begins in the left column of the verso of folio 117 with the following incipit: ܬܘܒ ܟܬܒܝܢܢ ܡܟܢܫܐ ܕܚܫܐ ܠܬܘܪܨܐ ܕܡܫܝܚܐ ܐܠܗܢ. ܕܡܟܢܫ ܡܢ ܐܪ̈ܒܥܬܗܘܢ ܐܘ̈ܢܓܠܣܛܐ ܡܢ̄ ܕܝܠܗ ܘܡܢ ܕܐܘܢܓܠܝܘܢ ܕܐܪ̈ܒܥܐ. It ends at the bottom of the left column of the verso of folio 126 with the simple colophon: ܫܠܡ ܡܟܢܫܐ ܕܐܘܢܓܠܝܘܢ ܕܐܪ̈ܒܥܐ ܕܠܗ ܫܘܒܚܐ. ܕܗܘܐ ܡܒܪܟܐ ܕܥܡܢ..[2]

The writing instrument used for BN-31 made a much thinner line than those used in the manuscripts described previously. There are three to five words per line, with notations in the margin when the text shifts to follow a different gospel. The manuscript is in a very good state of preservation and is easy to read, although in a few places there is some deterioration of the ink.

---

[1] *Ibid.*, p. 12.

[2] *Vide* p. 187 for further discussion.

Table VIII presents the structural framework of the content of BN-31:

## TABLE VIII

## STRUCTURAL FRAMEWORK OF BN-31

ܩܕܡ ܕܝܢ ܒܗ ܒܥܪܘܒܬܐ ܕܪܡܫܘܬܐ.

| | | | |
|---|---|---|---|
| Mt.26:20a | ܟܕ ܕܝܢ ܪܡܫܐ ܗܘܐ + | | |
| Lk.22:14b | ܐܫܠܝܚܘ | - 16 | ܕܐܠܗܐ ÷ |
| Mt.26:21 | ܘܟܕ ܗܢܘܢ | - | ܢܫܠܡܢܝ ÷ |
| Lk.22:23 | ܘܗܢܘܢ ܫܪܝܘ | - | ܠܡܥܒܕ: ÷ |
| Jn.13:2 | ܘܟܕ ܚܫܡܝܬܐ | - | ܕܢܫܠܡܘܗܝ ÷ |
| Mk.14:18 | ܘܟܕ ܣܡܝܟܝܢ | - 20a | ܥܡܝ ܒܐܓܢܐ: ÷ |
| Jn.13:16 | ܐܡܝܢ ܐܡܝܢ | - 19 | ܕܐܢܐ ܐܢܐ ÷ |
| Lk.22:21 | ܒܪܡ ܗܐ | - | ܘܝ ܠܓܒܪܐ ÷ |
| Jn.13:21 | ܗܠܝܢ ܟܕ | - 22 | ܡܢܘ ܐܡܪ: ÷ |
| Mt.26:22 | ܘܟܕ ܟܪܝܐ | - | ܐܢܐ ܡܪܝ: ÷ |
| Jn.13:23 | ܐܝܬ ܗܘܐ ܕܝܢ | - 26c | ܠܣܟܪܝܘܛܐ ÷ |

BN-31 (cont.)

Mk.14:20b ܚܕ ܡܢ ܬܪܥܣܪ.

Mt.26:23b ܡܫܠܡܢܝ ÷ 24b - ܘܘܝ ܠܓܒܪܐ

Mk.14:21c ܒܪܢܫܐ ܗܘ ÷ e - ܐܬܝܠܕ

Mt.26:25 ܕܡܫܠܡܢܐ ÷ 28 - ܟܕ ܐܟܠܝܢ

Lk.22:19e ܗܢܐ ܥܒܕܘ ܠܕܘܟܪܢܝ ܕܝܠܝ ÷

Mt.26:29 ܕܐܒܝ ܕܝܠܝ ÷ - ܐܡܪ ܕܝܢ

Lk.22:28 ܕܢܣܝܘܢܝ ÷ 30 - ܐܢܬܘܢ ܕܝܢ

Jn.13:26d ܟܕ ܢܦܩ 30 - ܘܟܕ ܢܦܩ

ܕܫܡܥܘܢ ܡܫܠܡ ܕܝܠܟ ܕܬܪܥܣܪ ܕܫܠܡܘܗܝ

Jn.13:31 ܠܗ ܒܗ ÷ 32a - ܘܐܡܪ ܝܫܘܥ.

Mt.26:30 ܠܟܠܟܘܢ ÷ 32 - ܘܟܕ ܫܒܚܘ.

Lk.22:31 ܠܐܚܝܟ ÷ 32 - ܐܡܪ ܕܝܢ ܡܪܢ.

Jn.13:36 ܡܪܢ. 37a - ܐܡܪ ܠܗ ܫܡܥܘܢ

Lk.22:33c ܠܡܘܬܐ. e - ܐܡܪ ܠܗ ܫܡܥܘܢ

Jn.13:37b ܕܬܟܦܪ ܒܝ ÷ 38d - ܫܡܥܘܢ ܟܐܦܐ

Mt.26:33 ܐܡܪ ܐܢܐ ܠܟ. 34a - ܟܕ ܐܡܪ ܕܝܢ

Mk.14:30b ܬܟܦܪ ܒܝ ܬܠܬ ÷ c - ܕܐܡܪ ܫܡܥܘܢ

BN-31 (cont.)

Mt.26:34e ܬܠܬ ܙܒ̈ܢܝܢ ܬܟܦܘܪ ܒܝ ⁘

Lk.22:34e ܕܠܐ ܝܕܥ ܐܢܬ ܠܝ ⁘

Mt.26:35 ܐܡܪ ܠܗ - ܬܠܡܝܕ̈ܐ ܐܡܪܘ ⁘

Jn.16:31 ܐܡܪ ܠܗܘܢ - 32 ܥܡܝ ܐܝܬܘܗܝ ⁘

Lk.22:35 ܘܐܡܪ ܠܗܘܢ. - 38 ܐܝܬܝܗ̇ ⁘

Jn.18:1 ܗܠܝܢ ܟܕ ܐܡܪ: - 2 ܬܠܡܝ̈ܕܘܗܝ ⁘

Mt.26:36 ⌜ܗܝܕܝܢ⌝ ܐܬܐ - 38 ܘܐܬܬܥܝܪܘ ܥܡܝ ⁘

Lk.22:40 ܘܟܕ ܗܘܐ ܒܗ̇ܝ - 41a ܟܐܦܐ ⁘

Mk.14:35 ܘܟܕ ܦܪܫ - ܫܥܬܐ ⁘

Lk.22:41b ܘܟܕ ܣܝܡ - 42a ܟܕ ܐܡܪ: ⁘

Mk.14:36b ܐܒܐ ܗ̇ܘ - ܡܫܠܛܢܘܬܐ ܠܟ ⁘

Lk.22:42c ܐܢ ܨܒܝܬ - e ܕܝܠܟ ܢܗܘܐ ⁘

Mk.14:36e ܠܘ ܡܕܡ - ܡܕܡ ܕܐܢܬ ⁘

Mt.26:40a ܘܐܬܐ ܠܘܬ - ܠܦܛܪܘܣ ⁘

Mk.14:37b ܫܡܥܘܢ ܕܡܟ ܐܢܬ ܗ̇ܘ. ✢

Mt.26:40b ܗܟܢܐ ܠܐ - 42a ܟܕ ܐܙܠ.

Mt.26:39b ܕܥܒܪ ܗܢܐ ܟܣܐ ܕܝܠܗ

BN-31 (cont.)

Mt.26:42b ܘܨܠܝ ÷ e - ܘܐܙܠ. ܕܡ

Lk.22:43 ܡܠܐ ܐܦܟܠ ÷ 44 - ܟܐܝܬܝܗ ܠܗ ܕܡ

Mk.14:40a ܘܗܦܟ ÷ ܬܘܒ ÷ -

Lk.22:45b ܠܢܦܫܗܘܢ ÷ 46 - ܟܠܐ ܠܗ ܬܗܘ

Mk.14:40c ܢܦܢܘܢ ܠܗ ÷ e - ܐܠܬܗܘܢ

Mt.26:44 ܡܢܐ 46 - ܘܡ ܫܒܩܘ

ܡܘܡܬ ܕܐܬܐ ܕܠܠܐ ܕܒܢܘܚܬܐ ܕܐܬܒܠܥܬ.

Mt.26:47 ܐܘܫܢܐ ܘܫܘܝ. 48 - ܘܡ ܬܘܒ

Mk.14:44e ܘܐܘܒܠܘܗܝ ܙܗܝܪܐܝܬ ÷

Jn.18:3 ܕܡܗܘܢ ÷ 5 - ܗܘ ܗܘܐ ܗܡܠܐ ܥܡܗܘܢ

Mt.26:49 ܘܡܚܕܐ ܩܪܒ ܠܗ ÷ 50a - ܘܢܫܩܗ ܡܢܐ

Lk.22:48b ܦܠܓ ܐܠܐ: ÷ e - ܢܫܩܬܗ:

Mt.26:50b ܚܒܪܐ ܥܠ ܗܢ ܕܐܬܝܬ ÷

Jn.18:6 ܘܟܕ ܐܡܪ ܠܗܘܢ ÷ 9 - ܕܡ ܗܘܐ ܡܢܗܘܢ

Mt.26:50c ܘܐܝܕܘܗܝ ÷ e - ܘܐܚܕܘܗܝ ܕܡ

Lk.22:49 ܒܣܝܦܐ. ÷ - ܕܡ ܐܝܕܗ

Jn.18:10 ܫܡܥܘܢ ÷ - ܫܡܥܘܢ

BN-31 (cont.)

Lk.22:51a ܝܫܘܥ ܐܡܪ -ܥܕ ܗܪܟܐ

Jn.18:11b ܠܬܠܡܝ̈ܕܘܗܝ.

Lk.22:51b ܫܩܠܗ ܒܐܝܕܗ ܠܐܕܢܐ.

Jn.18:11c ܐܫܬܝܘܗܝ ܀ e -ܐܦܠܐ ܫܬܐ

Mt.26:52b ܠܕܘܟܬܗ . ܀ 54 -ܕܠܡܗܘܐ ܗܟܢܐ:

Lk.22:51c-e ܘܒ ܒܫܥܬܐ ܗܝ ܐܡܪ:

Mt.26:55a ܝܫܘܥ ܠܟܢܫܐ ܀ b -ܘܠܐ ܐܚܕܬܘܢܝ

Lk.22:52b ܘܒܚܘܛܪܐ ܀ 53 -ܫܘܠܛܢܐ ܕܚܫܘܟܐ

Mt.26:56 ܕܢܒܝܐ ܀ -ܥܪܩܘ ܠܗ

Mk.14:51 ܕܒܬܪܗ ܡܗܠܟ 52 -ܘܥܪܩ ܥܪܛܠܝ

ܡܫܡܠ ܕܢܬܡܠܐ ܕܡܠܬܐ ܕܢܒܝܘܬܐ ‴

Jn.18:12 ܘܐܝܬܝܘܗܝ ܠܚܢܢ ܀ 15a -ܗܘ ܫܡܥܘܢ

Mt.26:58b ܡܢ ܪܘܚܩܐ. ܒܬܪܗ ܥܕ ܕܥܠ ܠܕܪܬܐ ܀

Jn.18:15b ܠܬܠܡܝ̈ܕܘܗܝ. 16 -ܗܘ ܕܝܢ ܬܠܡܝܕܐ

Mt.26:58c ܫܡܫܐ ܀ e -ܘܚܕ ܡܢ ܠܗ:

Jn.18:17 ܫ̈ܡܫܐ ܀ 24 -ܐܫܕܪܗ ܚܢܢ

Mt.26:57c ܐܝܟܐ ܕܣܦܪ̈ܐ ܘܩܫܝܫ̈ܐ ܐܬܟܢܫܘ ܀

## BN-31 (cont.)

Mk.14:53b ܘܐܬܟܢܫܘ - e ܘܣܦܪ̈ܐ :

Mt.26:59 ܪ̈ܒ ܟܗܢܐ - ܕܢܡܝܬܘܢܝܗܝ ❖

Mk.14:55d ܘܠܐ ܡܫܟܚܝܢ - 56 ܐܝܬܝܗܘܢ ܗ̈ܘܝ ❖

Mt.26:60b ܘܟܕ ܩ̈ܪܝܒܐ - d ܬܪ̈ܝܢ ܣܗܕ̈ܐ ❖

Mk.14:57c ܣܗܕܝܢ ܗܘܘ - 58a ܕܐܡܪ ❖

Mt.26:61b ܕܡܨܐ ܐܢܐ - d ܕܐܠܗܐ ❖

Mk.14:58c ܗܠ ܓܒܒ - 60 ܥܠܝܟ :

Mt.26:63a ܗܘ ܕܝܢ ܝܫܘܥ ܫܬܝܩ ܗܘܐ ❖

Mk.14:61b ܘܠܐ ܡܕܡ ܦܢܐ ܗܘܐ ❖

Mt.26:63b ܘܟܕ ܚܒܠ - e ܕܐܠܗܐ ܚܝܐ ❖

Mk.14:61d ܗܘ ܒܪܗ - 62 ܕܫܡܝܐ ❖

Mt.26:65 ܗܝܕܝܢ ܪ̈ܒ ܟܗܢܐ - 68 ܕܡܚܝܟ ❖

Mk.14:65d ܘܡܫ̈ܡܫܢܐ - e ܗܘܘ ܠܗ ❖

Mt.26:69a ܦܛܪܘܣ - ܒܕܪܬܐ ❖

Mk.14:66 ܘܟܕ ܐܝܬܘܗܝ - 68 ܦܪܐ ❖

Mt.26:71a ܟܕ ܢܦܩ ܕܝܢ ܠܬܪܥܐ :

Mk.14:69a ܘܛܠܝܬܐ - ܕܦܣܛܝܢ ❖

BN-31 (cont.)

Mt.26:71c ܠܗܘ ܚܪܝ: 73 -ܘܗܘܐ ܐܠܬܗܘܢ

Jn.18:26 ܩܠ ܠܗ ܐܘ ܦܝ ܐܠܒܣܬܢ ❖ 27a -ܐܢܟܪ ܕܝܟ ܨܚ

Mt.26:74a ܘܠܥܠܥܠ ❖ -ܚܝܢܝܕ ܒܕܐ

Mk.14:71b ܚܢܐ ❖ 72a -ܘܠܠ ܢܘܠܐ

Lk.22:61a ܝܣܘܥ b -ܘܚܝܢ ܐܠܬܦܬ

Mk.14:72d ܒܬܠܬ ܡܪܐܬ.

Lk.22:61c ܬܢܟܪܢܝ. 62 -ܦܚܪܓ ܒܪ

ܒܟܐܐ ܒܡܪܘܪܗ ܢܦܣܗ

Mt.27:1 ܐܠܨܒܚ ❖ 2 -ܕܦ ܒܝܠܐܛܣ

Jn.18:28 ܐܠܦܨܚ ❖ 38 -ܥܠܬ

Mk.15:3a ܘܡܫܐܝܟ ܗܘܗ ܠܗ ܩܣܝܣܝܢ ܐܠܫܥܒ ❖

Mt.27:12a ܘܡܩܥܠ: -ܘܚܝܢ ܡܫܐܝܟ

Mk.15:3b-e ܗܘ ܕܝܢ ܘܠܐ ܡܢ ܡܩܐܠ ܗܘܐ ❖

Mt.27:13a ܦܩܠ ܠܗ: -ܗܝܢ ܐܛܠ

Mk.15:4d ܟܡ ܫܗܕܘܢ

Mt.27:13e ܥܠܝܟ ❖

Mk.15:5a ܡܢ ܟܠ. -ܗܘ ܕܝܢ ܝܣܘܥ.

## BN-31 (cont.)

Mk.15:4 ܗܘ ܕܝܢ ܦܝܠܛܘܣ - ܥܠܝܟ ܀

Mt.27:14 ܘܠܐ ܦܢܐ - 16 ܒܪܐܒܐ. ܀

Mk.15:7b ܕܩܛܠܐ ܥܒܕܘ - 8 ܗܘܐ ܠܗܘܢ ܀

Mt.26:17 ܟܕ ܟܢܝܫܝܢ - ܡܫܝܚܐ ܀

Mk.15:10 ܝܕܥ ܗܘܐ - ܪ̈ܒܝ ܟܗ̈ܢܐ ܀

Mt.27:19 ܟܕ ܕܝܢ ܝܬܒ - 21 ܠܒܪܐܒܐ ܀

Mk.15:12a ܗܘ ܕܝܢ ܦܝܠܛܘܣ - b ܕܐܥܒܕ ܀

Mt.27:22b ܠܝܫܘܥ ܗܢܐ ܕܡܬܩܪܐ ܡܫܝܚܐ ܀

Mk.15:12c ܠܗܢܐ ܕܐܡܪܝܢ - 14a ܒܝܫܬܐ ܥܒܕ ܀

Mt.27:23b ܗܢܘܢ ܕܝܢ ܝܬܝܪܐܝܬ - 25 ܘܥܠ ܒ̈ܢܝܢ ܀

Jn.19:1 ܗܝܕܝܢ ܗܟܝܠ ܦܝܠܛܘܣ ܢܣܒܗ ܠܝܫܘܥ ܘܢܓܕܗ ܀

Mt.27:26 ܗܝܕܝܢ ܫܪܐ - ܕܢܙܕܩܦ .

Mt.27:3 ܗܝܕܝܢ ܟܕ ܚܙܐ - 10 ܠܝ ܡܪܝܐ

ܫܠܡ ܩܪ̈ܝܢܐ ܕܨܦܪ̈ܐ ܕܚ̈ܫܐ.

Lk.22:66 ܘܟܕ ܗܘܐ ܨܦܪܐ. - 68 ܫܪܝܢ ܐܢܬܘܢ ܀

Mt.26:64c ܒܪܡ ܐܡܪ ܐܢܐ ܠܟܘܢ ܀

Lk.22:69 ܡܢ ܗܫܐ - 23:2 ܡܠܟܐ ܐܝܬܘܗܝ ܀

BN-31 (cont.)

Mt.27:11a ܝܫܘܥ ܕܝܢ ܩܡ ܩܕܡ ܐܓܡܘܢܐ ܀

Lk.23:3 ܘܐܦܢܝܗܝ ܀ 16 - ܗܘ ܕܝܢ ܦܝܠܛܘܣ

Jn.18:39 ܠܡܠܟܐ ܕܝܗ̈ܘܕܝܐ ܀ - ܐܝܬ ܕܝܢ ܥܝܕܐ

Lk.23:17 ܠܒܪܐܒܐ. 18 - ܐܟܚܕ ܥܢ̈ܘ

Jn.18:40c-e ܐܝܬܘܗܝ ܗܘܐ ܕܝܢ ܒܪܐܒܐ ܠܣܛܝܐ.

Lk.23:19 ܘܚܒܝܫ ܒܩ̈ܛܠܐ ܀ 23 - ܗܘ̇ ܐܠܫ

Mk.15:25a ܐܝܬܝܗ ܗܘܬ ܕܝܢ ܫܥܬܐ ܬܠܬܐ.

Mk.15:15a ܢܓܕ ܀ - ܦܝܠܛܘܣ ܕܝܢ

Lk.23:24b ܠܨܒܝܢܐ ܕܝܠܗܘܢ ܀ 25 - ܕܝܢ ܕܬܗܘܐ

Mk.15:15d ܕܢܙܕܩܦ e - ܥܡ ܕܢܓܕܗ ܗ

ܕܠܓܘ ܕܝܘܫܠ ܕܒܪܘܒܐ ܕܪܡܠܗ̄

Mt.27:27a ܠܫܘܕ. ܀ - ܗܝܕܝܢ ܐܣܛܪ̈ܛܝܘܛܐ

Mk.15:16b ܦܪܛܘܪܝܢ . - ܐܘ ܥܠܘܗܝ

Mt.27:27c ܕܐܣܦܝܪܐ ܀ 28 - ܘܦܫܛ

Jn.19:2d-e ܘܡܐܢܐ ܕܐܪܓܘܢܐ ܐܥܛܦܘܗܝ ܀

Mt.27:29a ܗܘܘ ܒܗ ܀ c - ܘܒ ܓܒܠܗ

Mk.15:18a ܘܫܪ̈ܝܘ ܠܡܫܐܠ ܫܠܡܗ ÷

BN-31 (cont.)

| | |
|---|---|
| Jn.19:3 | ܠܗ ܡܩܦܚܝܢ܀ -ܘܐܡܪܝܢ ܗܘܘ |
| Mt.27:30 | ܒܪܫܗ. -ܘܟܕ ܪܩܘ |
| Jn.19:4 | ܕܢܨܛܠܒ܀ 16a - ܢܦܩ ܬܘܒ |
| Mt.27:31a | ܘܟܕ ܒܙܚܘ ܒܗ: ܐܫܠܚܘܗܝ ܟܠܡܝܣ܀ |
| Mk.15:20b | ܕܢܨܠܒܘܢܝܗܝ܀ e - ܘܐܠܒܫܘܗܝ |
| Jn.19:16b | ܕܨܠܒܘܗܝ.܀ 18a - ܕܒܗ: ܘܗܝ |
| Lk.23:26a | ܘܟܕ ܡܘܒܠܝܢ ܗܘܘ ܠܗ.܀ |
| Mk.15:21 | ܨܠܒܐ ܕܝܠܗ܀ -ܘܠܟܝܢ |
| Lk.23:26c | ܕܢܡܛܠܘܢ܀ 32 - ܘܡܝܬܝܢ ܥܡܗ |
| Mk.15:22 | ܠܐ ܢܣܒ܀ 23 - ܘܡܫܬܝܢ |
| Lk.23:33a | ܨܠܒܘܗܝ܀ -ܘܟܕ ܐܬܘ |
| Mk.15:27 | ܡܣܠܠ ܕܝܠܗ܀ -ܘܡܨܛܘ ܨܠܒܝܢ |
| Jn.19:18e | ܒܡܨܥܬܐ ܕܝܢ ܝܫܘܥ܀ |
| Mk.15:28 | ܐܬܡܢܝ: -ܘܐܬܡܠܝ |
| Mt.27:35a | ܟܕ ܕܝܢ ܨܠܒܘܗܝ: |
| Mt.27:37a | ܥܠܬܐ ܕܝܠܗ ܕܟܬܝܒܐ. b - ܣܡܘ |
| Mt.27:36 | ܘܟܕ ܝܬܒܝܢ ܢܛܪܝܢ ܗܘܘ ܠܗ ܬܡܢ܀ |

BN-31 (cont.)

Lk.23:34a ܗܠܝܢ ܕܥܒܕܝܢ ✤ - ܗܘ ܕܝܢ ܝܫܘܥ

Jn.19:19 ܥܒܕܘ ✤ 24 - ܟܬܒ ܕܝܢ

Lk.23:35a ܐܠܐ ܥܡܐ ܩܐܡ ܗܘܐ ܘܚܙܐ ✤

Mt.27:39 ܡܢ ܙܩܝܦܐ ✤ 42d - ܗܠܝܢ ܕܝܢ ܕܥܒܪܝܢ

Mk.15:32b ܢܚܙܐ ܘܢܗܝܡܢ.

Mt.27:42e ܐܢܬ ܒܪܗ ✤ 43 - ܘܗܘ ܡܨܛܠܒ

Lk.23:36 ܐܢܬ ܠܗ. 37 - ܡܒܙܚܝܢ

Lk.23:39 ܫܠܡܠܬܐ ✤ 44a - ܚܕ ܕܝܢ ܡܢ

Mt.27:45 ܠܫܥܬܐ ܬܫܝܥܝܬܐ ✤ - ܡܢ ܕܝܢ ܫܥܬܐ

Lk.23:45a ܘ ܫܡܫܐ ܐܬܚܫܟ

ܒܬܫܥ ܫܥܝܢ ܕܥܪܘܒܬܐ ܕܪܡܫܐ̈

Mk.15:34 ܫܒܩܬܢܝ ✤ - ܘܒܫܥܬܐ

Mt.27:47 ܐܠܝܐ ܠܡܦܪܩܗ ✤ 49 - ܐܢܫ̈ܝܢ ܕܝܢ

Jn.19:25 ܐܫܬܠܡܬ ✤ 30b - ܩܝ̈ܡܢ ܗܘ̈ܝ

Lk.23:46a ܠܪܘܚܝ ܕܝܠܝ ✤ c - ܘܟܕ ܩܒܠ

Jn.19:30c ܫܠܡܬ ✤ e - ܘܟܕ ܐܪܟܢ

Mt.27:51d ܐܬܬܠܗܘܗܝ ܗܘܐ ܗܘܐ ✤ 54 - ܘܐܦܟܠ

BN-31 (cont.)

Lk.23:48 ܗܦܟܝܢ ܗܘܘ -ܘܡܚܝܢ ܗܘܘ ܥܠ ܚܕ̈ܝܗܘܢ

ܕܚܙܝܬܐ ܕܗܘܬ. ܗܦܟܘ ܠܒܬܝܗܘܢ:

Lk.23:49a ܡܢ ܪܘܚܩܐ܀ b -ܩܝܡܝܢ ܗܘܘ

Mt.27:55 ܕܢܫ̈ܐ ܕܪ̈ܒܝܢ ❖ 56 -ܐܝܬ ܗܘ̈ܝ ܕܝܢ

Mk.15:40e ܘܫܠܘܡ

Mk.15:41c ܠܐܘܪܫܠܡ ❖ e -ܘܐܚܪ̈ܢܝܬܐ

Jn.19:31 ܕܕܒ̈ܢܘ 37 -ܢܩ̈ܕܐ

ܕܠܟܘ ܫܩܬܐ ܕܫܩ̈ܬܐ

Mt.27:57a ܟܕ ܪܡܫܐ ܕܝܢ ܗܘܐ ❖

Mk.15:42b ܥܪܘܒܬܐ ❖ -ܡܛܠ ܕܐܝܬܝܗ̇

Mt.27:57b ܐܬܐ ܓܒܪܐ ܥܬܝܪܐ ❖

Mk.15:43a ܝܘܣܦ ܗܘ ܕܡܢ ܪܡܬܐ ❖

Lk.23:51c ܡܕܝܢܬܐ ܕܝܗܘܕܝܐ:

Lk.23:50e ܓܒܪܐ ܛܒܐ ܘܙܕܝܩܐ ❖

Mk.15:43b ܡܠܟܐ ܐܡܝܢܐ ܒܡܠܟܘܬܗ.

Mt.27:57d-e ܗܘ ܕܐܦ ܗܘ ܐܬܬܠܡܕ ܗܘܐ ܠܝܫܘܥ ❖

Jn.19:38c ܘܡܛܫܐ ܗܘܐ ܕܝܢ ܡܢ ܕܚܠܬܐ ܕܝܗܘܕܝܐ:

BN-31 (cont.)

Lk.23:51a -ܗܢܐ ܠܐ ܐܫܬܘܝܗ ܘܠܣܘܥܪܢܐ ܕܝܠܗܘܢ:

Mk.15:43c -ܗܘ. ܕܓܠܐ ܗܘܐ - 45a ܩܢܛܪܘܢܐ ÷

Mt.27:58b -ܗܝܕܝܢ ܦܝܠܛܘܣ - 59 ܢܩܕܐ ÷

Jn.19:39 ܐܬܐ ܕܝܢ ܐܦ - 41c ܩܒܪ

Mt.27:60b ܕܓܠܦܗ ܗܘܐ ܕܢܩܝܦ ܒܫܘܥܐ.

Jn.19:41e ܒܗܘ ܕܠܐ - 42 ܠܫܘܢ ÷

Mt.27:60c -ܘܥܓܠ ܟܐܦܐ - e ܕܩܒܪܐ ܘܐܙܠ ÷

Lk.23:54 ܘܝܘܡܐ ܕܥܪܘܒܬܗ - 56 ܦܘܩܕܢܐ

The structural framework of BN-31 follows the "more developed" Sequence B. A cursory comparison with the framework of any of the first three manuscripts will show that Sequence B contains shorter, but more numerous, passages of Scripture. The relationship of these two sequences will be more fully discussed in Chapter II.

### 6. Cambridge University Add. 1700 (CU-1700)

Cambridge University Add. 1700, dated A.D. 1169-1170, is described by Hatch as follows:

> The Four Gospels, Acts, the Seven Catholic Epistles, and the Pauline Epistles (including Hebrews) according to the Harclean Version; and 1 and 2 Clement.

> Vellum; 22 to 24.2 cm. x 14.7 to 16.7 cm.; 216 leaves; two columns; 36 to 42 lines to the column; columns ruled with lead; ink black; Serṭâ. The scribe's name was Sâhdâ, and he was a native or resident of Edessa. The manuscript was written in the Convent of Mâr-Salîbâ in Edessa.[1]

Wright adds the further information that there are twenty-one quires with ten leaves per quire and a running title on the last leaf of each quire and the first leaf of the next.[2] The manuscript is famous because it includes the translation into Syriac of the two Epistles of St. Clement to the Corinthians (folios 142 to 159, following the Epistle of Jude). Wright also includes references to the notes which describe the several transactions leading to its purchase by the University of Cambridge Library in 1876 at the sale of M. J. Mohl's library at Paris.[3]

It was this manuscript which Robert L. Bensley used for the *editio princeps* of the Epistle to the Hebrews in Harclean Syriac which he published under the title: *The Harklean Version of the Epistle to the Hebrews. Chap. XI. 28--XIII. 25. Now Edited for the First Time With Introduction and Notes on This Version of the Epistle* (Cambridge, 1889).

The Passion Harmony follows the Gospel of John and begins on the recto of folio 97 (rather than 96 as Wright states) and ends on the verso of folio 103. It is introduced with the same incipit as that found in Vatican Syriac 268 and also transcribed by White[1], with a few variations. Table IX presents the content and the structural arrangement of Cambridge University Add. 1700:

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[1] Hatch, *op. cit.*, p. [180].

[2] William Wright, *A Catalogue of the Syriac Manuscripts Preserved in the Library of the University of Cambridge*, I (Cambridge: University Press, 1901), p. 6.

[3] *Ibid.*, p. 13.

## TABLE IX

## STRUCTURAL FRAMEWORK OF CU-1700

ܩܪܝܢܐ ܕܪܡܫܐ ܕܚܘܫܒܬܐ ܕܐܘܢܓܠܣܛܐ. ܟܕܝܢܐ
ܕܡܘܦܪܐ ܕܢܘܡܐ ܕܚܫܐ ܕܡܪܢ. ܩܕܡ ܡܢ ܡܬܝ.

| | | | |
|---|---|---|---|
| Mt.26:20a | ⁘ ܟܕ ܕܝܢ ܪܡܫܐ ܗܘܐ. ⁘ | | |
| Lk.22:14b | ܐܣܬܡܟܘ | - 16 | ܕܐܠܗܐ. ⁘ |
| Mt.26:21 | ܘܟܕ ܗܢܘܢ | - | ܡܫܠܡ ܠܝ. ⁘ |
| Lk.22:23 | ܘܗܢܘܢ ܫܪܝܘ | - | ܠܡܥܒܕ: . ⁘ |
| Jn.13:2 | ܘܟܕ ܚܫܡܝܬܐ | - | ܕܢܫܠܡܝܘܗܝ. ⁘ |
| Mk.14:18 | ܘܟܕ ܡܣܬܡܟܝܢ | - 20a | ܦܢܝ ܐܡܪ: . ⁘ |
| Jn.13:16 | ܐܡܝܢ ܐܡܝܢ | - 19 | ܕܐܢܐ ܐܢܐ ⁘ |
| Lk.22:21 | ܒܪܡ ܗܐ | - | ܥܠ ܦܬܘܪܐ ⁘ |
| Jn.13:21 | ܗܠܝܢ ܟܕ | - 22 | ܡܢܘ ܐܡܪ: . ⁘ |

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[1] White, op. cit., pp. 561ff.

CU-1700 (cont.)

Mt.26:22 ܐܢܐ ܡܪܝ. ❖ - ܘܟܕ ܡܣܡܟܝܢ

Jn.13:23 ܠܚܡܐ ܐܬܠܠ. ❖ 26c - ܐܝܬ ܗܘܐ ܕܝܢ

Mk.14:20b ܚܕ ܡܢ ܬܪ̈ܥܣܪ ❖

Mt.26:23b ܡܫܬܠܡ. ❖ 24b - ܕܨܒܥ

Mk.14:21c ܒܪܢܫܐ ܗܘ. ❖ e - ܐܬܝܠܕ

Mt.26:25 ܕܚܛܗ̈ܐ. ❖ 28 - ܟܕ ܛܒܝ

Lk.22:19e ܗܕܐ ܥܒܕܘ ܠܕܘܟܪܢܐ ܕܝܠܝ. ❖

Mt.26:29 ܕܐܒܐ ܕܝܠܝ. ❖ - ܐܡܪ ܐܢܐ ܕܝܢ

Lk.22:28 ܕܐܝܣܪܐܝܠ. ❖ 30 - ܐܢܬܘܢ ܕܝܢ

Jn.13:26d ܕܠܠܝܐ. ❖ 30 - ܘܟܕ ܨܒܥ

ܡܪܝܐ ܕܡܘܡܬܐ ܡܘܡܐ ܕܠܠܝܐ ܕ̈..ܐ. ܘܕܢܟܘܠܬܐ ܕܡܫܠܡܢܘܬܐ. ܒܡܫܝܚ.

Jn.13:31 ܡܫܒܚ ܠܗ ❖ 32 - ܘܐܡܪ ܝܫܘܥ.

Mt.26:30 ܠܓܠܝܠܐ. ❖ 32 - ܘܟܕ ܫܒܚܘ.

Lk.22:31 ܠܐܚܝܟ. ❖ 32 - ܐܡܪ ܕܝܢ ܡܪܢ.

CU-1700 (cont.)

Jn.13:36 ܐܡܪ ܠܗ ܫܡܥܘܢ - 37a ܡܪܝ.

Lk.22:33c ܥܡܟ ܡܛܝܒ - e ܠܡܘܬܐ. ܀

Jn.13:37b ܡܛܠܬܟ - 38d ܕܬܟܦܘܪ ܒܝ. ܀

Mt.26:33 ܥܢܐ ܟܐܦܐ ܕܝܢ - 34a ܐܡܪ ܐܢܐ ܠܟ.

Mk.14:30b ܕܐܢܬ ܝܘܡܢܐ - c ܬܪܢܓܠܐ ܢܩܪܐ. ܀

Mt.26:34e ܬܠܬ ܙܒܢܝܢ ܬܟܦܘܪ ܒܝ: ܀

Lk.22:34e ܕܠܐ ܝܕܥ ܐܢܬ ܠܝ ܀

Mt.26:35 ܐܡܪ ܠܗ - ܬܠܡܝܕܐ ܐܡܪܘ. ܀

Jn.16:31 ܥܢܐ ܠܗܘܢ - 32 ܥܡܝ ܐܝܬܘܗܝ. ܀

Lk.22:35 ܘܐܡܪ ܠܗܘܢ. - 38 ܐܣܦܩܢ. ܀

Jn.18:1 ܗܠܝܢ ܟܕ ܐܡܪ - 2 ܬܠܡܝܕܘܗܝ. ܀

Mt.26:36 ܗܝܕܝܢ ܐܬܐ - 38 ܘܐܬܬܥܝܪܘ ܥܡܝ. ܀

Lk.22:40 ܘܟܕ ܗܘܐ ܒܐܬܪ - 41a ܟܐܦܐ. ܀

Mk.14:35 ܘܟܕ ܩܪܒ - ܫܥܬܐ. ܀

CU-1700 (cont.)

Lk.22:41b ܟܕ ܐܡܪ. ܀ - 42a ܘܟܕ ܨܡ

Mk.14:36b ܡܫܟܚܢܘܬܐ ܠܟ. ܀ -ܐܒܐ: ܗܘ

Lk.22:42b ܕܠܘ ܗܘܐ. ܀ • -ܐܒܝ: ܐܢ ܨܒܐ

Mk.14:36e ܡܕܡ ܕܐܢܬ. ܀ -ܠܗ ܡܕܡ

Mt.26:40a ܬܠܡܝ̈ܕܘܗܝ. ܀ -ܘܐܬܐ ܠܘܬ

Mk.14:37b ܫܡܥܘܢ ܕܡܟ ܐܢܬ ܗܘ. ܀

Mt.26:40b ܟܐܦܐ. - 42a ܗܟܢܐ ܠܐ

Mt.26:39b ܢܫܠܐ ܠܐ ܬܥܘܠ ܕܢܣܗ

Mt.26:42b ܨܒܝܢܘ. ܀ • -ܘܥܕ ܟܕ

Lk.22:43 ܨܠܘܬܐ. ܀ - 45a ܐܬܚܙܝ ܕܝܢ ܠܗ

Mk.14:40a ܘܟܕ ܗܦܟ ܐܬܐ ܀

Lk.22:45b ܠܥܩܬܐ. ܀ - 46 ܐܡܪ ܠܗܘ

Mk.14:40c ܢܬܠܘܢ ܠܗ. ܀ • -ܐܢܬܘܢ

Mt.26:44 ܡܢܟ. - 46 ܘܟܕ ܫܒܩ

CU-1700 (cont.)

ܩܫܝ̈ܫܐ ܕܥܡܐ ܕܐܬܝܢ ܕܠܠܝܐ ܒܫܠܗܐ.

Mt.26:47 ܐܚܘܕܘܗܝ. ❖ 48 - ܘܟܕ ܟܘܬ

Mk.14:44e ܘܐܘܒܠܘܗܝ ܙܗܝܪܐܝܬ. ❖

Jn.18:3 ܥܡܗܘܢ. ❖ 5 - ܗܘ ܗܟܝܠ ܝܗܘܕܐ

Mt.26:49 ܝܫܘܥ. ܐܡܪ ܠܗ. ❖ 50a - ܘܡܚܕܐ ܩܪܒ

Lk.22:48b ܡܫܠܡ ܐܢܬ. ❖ e - ܝܗܘܕܐ.

Mt.26:50b ܚܒܪܝ. ܥܠ ܗܝ ܕܐܬܝܬ. ❖

Jn.18:6 ܡܢܗܘܢ ܘܠܐ ܚܕ. ❖ 9 - ܟܕ ܗܘ ܡܠܠ

Mt.26:50c ܘܐܚܕܘܗܝ. ❖ e - ܗܝܕܝܢ ܟܕ

Lk.22:49 ܒܣܝܦܐ. ❖ - ܟܕ ܚܙܘ

Jn.18:10 ܡܠܟܘܣ. ❖ - ܫܡܥܘܢ

Lk.22:51a ܝܫܘܥ. ܐܡܪ - ܟܕ ܥܢܐ

Jn.18:11b ܠܦܛܪܘܣ.

Lk.22:51b ܩܪܒ ܕܝܢ ܠܗܘܕܐ ❖

## CU-1700 (cont.)

Jn.18:11c ܐܪܡܝ ܣܝܦܟ - e ܐܫܬܝܘܗܝ. ⁘

Mt.26:52b ܟܠܗܘܢ ܓܝܪ - 54 ܠܡܗܘܐ. ⁘

Lk.22:51c-e ܘܟܕ ܓܫܗ̇ ܠܐܕܢܗ. ܐܣܝܗ̇. ⁘

Mt.26:55a ܒܗ̇ ܫܥܬܐ - b ܝܫܘܥ ܠܟܢܫܐ. ⁘

Lk.22:52b ܗܢܘܢ ܕܐܬܘ - 53 ܕܚܫܘܟܐ. ⁘

Mt.26:56 ܗܕܐ ܕܝܢ - ܥܪܩܘ. ⁘

Mk.14:51 ܘܚܕ ܐܢܫ - 52 ܥܪܩ ܡܢܗܘܢ.

ܩܪܝܢܐ ܕܩܘܡܐ ܬܠܝܬܝܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܪܡܫܐ ܢܓܗ.

Jn.18:12 ܗܝܕ ܗܟܝܠܐ - 15a ܘܐܚܪܢܐ ܬܠܡܝܕܐ ⁘

Mt.26:58b ⁘ ܡܢ ܪܘܚܩܐ. ܘܥܠ ܠܕܪܬܗ ܕܪܫ ܟܗ̈ܢܐ. ⁘

Jn.18:15b ܗܘ ܕܝܢ ܬܠܡܝܕܐ - 16 ܠܫܡܥܘܢ.

Mt.26:58c ܘܥܠ ܠܓܘ. - e ܫܘܠܡܐ.

Jn.18:17 ܐܡܪܐ ܗܟܝܠܐ - 24 ܪܫ ܟܗ̈ܢܐ ⁘

Mt.26:57c ⁘ ܐܝܟܐ ܕܣܦܪ̈ܐ ܘܩܫ̈ܝܫܐ ܟܢܝܫܝܢ. ⁘

CU-1700 (cont.)

Mk.14:53b ܘܣܦܪ̈ܐ. ܀ e - ܘܐܬܟܢܫܘ

Mt.26:59 ܕܢܡܝܬܘܢܝܗܝ. ܀ - ܪ̈ܒܝ ܟܗ̈ܢܐ

Mk.14:55d ܐܝܬܝܗܘܢ ܗܘܘ. ܀ 56 - ܘܠܐ ܡܫܟܚܝܢ

Mt.26:60b ܐܬܘ ܣܗ̈ܕܐ ܕܓ̈ܠܐ. ܀ e - ܘܟܕ ܣܓ̈ܝܐܐ

Mk.14:57c ܕܐܡܪ. ܀ 58a - ܫܡܥܢܝܗܝ ܗܘܘ

Mt.26:61b ܕܐܠܗܐ. ܀ d - ܕܡܢܐ ܐܢܐ

Mk.14:58c ܒܠܚܘ. ܀ 60 - ܗܢܐ ܓܒܝ

Mt.26:63a ܗܘ ܕܝܢ ܝܫܘܥ ܫܬܝܩ ܗܘܐ. ܀

Mk.14:61b ܘܠܐ ܡܕܡ ܡܦܢܐ ܗܘܐ. ܀

Mt.26:63b ܕܐܠܗܐ ܚܝܐ. ܀ e - ܘܟܕ ܓܒܝܐ

Mk.14:61d ܕܡܒܪܟܐ. ܀ 62 - ܗܘ ܒܪܗ

Mt.26:65 ܕܡܒܚܘ ܀ 68 - ܗܝܕܝܢ ܪܒ ܟܗ̈ܢܐ

Mk.14:65d ܗܘܘ ܠܗ. ܀ e - ܘܡܫܡܫܢ̈ܐ

Mt.26:69a ܒܕܪܬܐ. ܀ - ܦܛܪܘܣ

Mk.14:66 ܒܕܪܐ. ܀ 68 - ܘܟܕ ܐܝܬܘܗܝ

CU-1700 (cont.)

Mt.26:71a ܟܕ ܢܦܩ ܕܝܢ ܠܬܪܥܐ. ܀

Mk.14:69a ܕܦܛܣܝܢ. ܀ -ܘܐܚܪܬܐ

Mt.26:71c ܠܘ ܢܚܒ. ܀ 73 -ܘܗܘܐ ܐܬܘ

Jn.18:26 ܚܕ ܠܡܠܟܘܣ. ܀ 27a -ܟܦܪ ܕܝܢ ܫܡܥ

Mt.26:74a ܘܡܐܡܐ. ܀ -ܗܝܕܝܢ ܫܪܝ

Mk.14:71b ܓܒܪܐ ܀ 72a -ܒܠܠ ܢܒܘܠ

Lk.22:61a ܢܘܩܫܐ. b -ܘܚܪ ܠܟܐܦܐ

Mk.14:72d ܬܦܬܝ ܪܩܝܩ: ܀

Lk.22:61c ܡܪܢܐܝܬ. 62 -ܘܢܦܩ ܠܒܪ

ܡܪܝܪ ܕܒܟܐ ܕܒܪܘܟܐ ܦܬܟܐ ܕܐܬܩܬܐ

Mt.27:1 ܐܝܣܩܣܐ. ܀ 2 -ܟܕ ܨܦܪܐ

Jn.18:28 ܐܢܐ ܒܗ.: ܀ 38 -ܡܠܬܐ

Mk.15:3a ܘܡܠܟܝܢ ܗܘܘ ܠܗ ܩܢܫܐ ܒܩܒܠܐ ܣܓܝܐܬܐ.܀

Mt.27:12a ܘܡܩܫܐ. ܀ -ܘܟܕ ܡܬܐܟܠܝܢ

Mk.15:3b-e ܗܘ ܕܝܢ. ܘܠܐ ܡܕܡ ܡܦܢܐ ܗܘܐ. ܀

Mt.27:13a ܦܣܩ ܐܢܬ: -ܗܝܕܝܢ ܐܡܪ

Mk.15:4d ܟܡܐ ܡܣܗܕܝܢ

## CU-1700 (cont.)

Mt.27:13e ܥܠܝܟ ܀

Mk.15:5a ܗܘ ܕܝܢ ܝܫܘܥ- ܡܕܡ ܠܐ.

Mk.15:4 ܗܘ ܕܝܢ ܦܝܠܛܘܣ- ܠܘܩܒܠܟ. ܀

Mt.27:14 ܘܠܐ ܐܦܢܝ- 16 ܒܪܐܒܐ. ܀

Mk.15:7b ܕܩܛܠܐ ܥܒܕܘ- 8 ܥܒܕ ܠܗܘܢ. ܀

Mt.27:17 ܟܕ ܟܢܝܫܝܢ- ܡܫܝܚܐ. ܀

Mk.15:10 ܝܕܥ ܗܘܐ- ܪ̈ܒܝ ܟܗܢܐ. ܀

Mt.27:19 ܟܕ ܕܝܢ ܝܬܒ- 21 ܠܒܪ ܐܒܐ. ܀

Mk.15:12a ܗܘ ܕܝܢ ܦܝܠܛܘܣ- b ܕܐܡܪܝܢ؛ ܀

Mt.27:22b ܠܝܫܘܥ ܗܘ ܕܡܬܩܪܐ ܡܫܝܚܐ؛ ܀

Mk.15:12c ܠܗܘ ܕܐܡܪܝܢ- 14a ܒܝܫܬܐ ܥܒܕ. ܀

Mt.27:23b ܗܢܘܢ ܕܝܢ ܝܬܝܪܐܝܬ- 25 ܒ̈ܢܝܢ ܕܝܠܢ. ܀

Jn.19:1 ܗܝܕܝܢ ܗܟܝܠ ܫܩܠܗ ܦܝܠܛܘܣ ܠܝܫܘܥ. ܘܢܓܕܗ ܀

Mt.27:26 ܗܝܕܝܢ ܫܪܐ- . ܕܢܙܕܩܦ. ܀

Mt.27:3 ܗܝܕܝܢ ܟܕ ܚܙܐ- 10 ܠܝ ܡܪܝܐ.

ܡܛܠ ܕܡ̈ܠܐ ܗܠܝܢ ܕܝܫܘܥ ܕܒܪܢܫܐ ܕܐܫܬܠܡܘ - ܟܠܗܝܢ.

Lk.22:66 ܘܟܕ ܗܘܐ ܐܨܦܪܐ- 68 ܬܫܪܘܢ ܠܝ. ܀

CU-1700 (cont.)

Mt.26:64c ܒܪܡ ܐܡܪ ܐܢܐ ܠܟܘܢ܀

Lk.22:69 ܡܢ ܗܫܐ - 23:2 ܡܠܟܐ ܐܝܬܘܗܝ܀

Mt.27:11a ܝܫܘܥ ܕܝܢ ܩܡ ܩܕܡ ܐܓܡܘܢܐ܀

Lk.23:3 ܗܘܘ ܕܝܢ ܦܝܠܛܘܣ - 16 ܘܐܫܪܝܘܗܝ܀

Jn.18:39 ܐܝܬ ܕܝܢ ܥܝܕܐ - ܠܡܠܟܐ ܕܝܗܘܕܝܐ܀

Lk.23:17 ܐܢܢܩܐ ܟܝܢ - 18 ܠܒܪܐܒܐ܀

Jn.18:40c-e ܐܝܬܘܗܝ ܗܘܐ ܕܝܢ ܒܪܐܒܐ ܠܣܛܝܐ܀

Lk.23:19 ܗܘܘ ܐܢܫ - 23 ܘܕܪ̈ܒܝ ܟܗ̈ܢܐ܀

Mk.15:25a ܐܝܬܝܗ ܗܘܬ ܕܝܢ ܫܥܐ ܕܬܠܬ ܫܥܝܢ܀

Mk.15:15a ܦܝܠܛܘܣ - ܨܒܐ܀

Lk.23:24b ܕܝܢ ܕܬܗܘܐ - 25 ܠܨܒܝܢܐ ܕܝܠܗܘܢ܀

Mk.15:15d ܡܢ ܕܢܓܕܗ - e ܕܢܙܕܩܦ.

ܡܢܐ ܕܢܓܕܗ ܕܝܫܘܥ ܕܒܗܘܠܐ ܕܝܫܥܐ ܘܕܢܡܫܝܚܐ. ܡܠܐ.

Mt.27:27a ܗܝܕܝܢ ܐܣܛܪܛܝܘܛܐ - ܠܝܫܘܥ܀

Mk.15:16b ܐܘܒܠܘܗܝ - ܠܦܪܛܘܪܝܢ܀

Mt.27:27c ܐܫܠܚܘܗ - 28 ܕܐܣܦܝܪܐ.

Jn.19:2d-e ܘܡܐܢܐ ܕܐܪ̈ܓܘܢܐ ܐܠܒܫܘܗܝ܀

CU-1700 (cont.)

Mt.27:29a ܘܟܕ ܓܕܠܘ - c ܗܘܘ ܒܗ܂ ܀

Mk.15:18a ܘܫܪܝܘ ܠܡܫܐܠܘ ܫܠܡܗ܂ ܀

Jn.19:3 ܘܐܬܝܢ ܗܘܘ - ܠܗ ܩܘܡܦܬܐ܂ ܀

Mt.27:30 ܘܟܕ ܪܩܘ - ܪܫܗ܂ ܀

Jn.19:4 ܢܦܩ ܬܘܒ - 16a ܕܢܨܠܒ܂ ܀

Mt.27:31a ܘܟܕ ܒܙܚܘ ܒܗ. ܐܫܠܚܘܗܝ ܟܠܡܝܣ܂ ܀

Mk.15:20b ܘܐܠܒܫܘܗܝ - e ܕܢܨܠܒܘܢܝܗܝ܂ ܀

Jn.19:16b ܕܒܪܘܗܝ - 18a ܕܙܩܦܘܗܝ܂ ܀

Lk.23:26a ܘܟܕ ܡܘܒܠܝܢ ܗܘܘ ܠܗ܂ ܀

Mk.15:21 - ܘܫܚܪܘ ܙܩܝܦܐ ܕܝܠܗ܂ ܀

Lk.23:26c ܘܡܫܡܫܐ ܢܠܗܘܢ - 32 ܕܢܛܥܢܝܗܝ܂ ܀

Mk.15:22 ܘܐܝܬܝܘܗܝ - 23 ܠܐ ܩܒܠ܂ ܀

Lk.23:33a ܘܟܕ ܐܬܘ - ܙܩܦܘܗܝ܂ ܀

Mk.15:27 ܘܡܣܒܘ ܙܩܝܦܝܢ - ܣܡܠܐ ܕܝܠܗ܂ ܀

Jn.19:18e ܒܡܨܥܬܐ ܕܝܢ ܝܫܘܥ ܀

Mk.15:28 ܘܐܬܡܠܝ - ܐܬܚܫܒ܂ ܀

Mt.27:35a ܟܕ ܕܝܢ ܙܩܦܘܗܝ܂

## CU-1700 (cont.)

Mt.27:37a ܠܥܠ ܕܪܫܗ ܕܨܠܝܒܐ. b - ܥܠܬܗ

Mt.27:36 ܘܟܕ ܝܬܒܝܢ. ܢܛܪܝܢ ܗܘܘ ܠܗ ܬܡܢ. ܀

Lk.23:34a ܗܠܝܢ ܕܥܒܕܝܢ. ܀ - ܗܘ ܕܝܢ ܝܫܘܥ

Jn.19:19 ܕܝܗܘ. ܀ 24 - ܟܬܒ ܕܝܢ

Lk.23:35a ܟܠ ܥܡܐ. ܩܐܡ ܗܘܐ ܟܕ ܚܙܐ. ܀

Mt.27:39 ܡܢ ܕܠܥܒܪ. ܀ 42d - ܗܠܝܢ ܕܝܢ ܕܥܒܪܝܢ

Mk.15:32b ܐܝܟܢܐ ܕܢܚܙܐ ܀

Mt.27:42e ܐܢܐ ܒܪܐ. ܀ 43 - ܘܗܘ ܡܬܬܟܠ

Lk.23:36 ܐܠܐ ܠܗܘ. ܀ 37 - ܡܡܪܚܝܢ

Lk.23:39 ܫܬܝܬܐ. 44a - ܚܕ ܕܝܢ ܡܢ

Mt.27:45 ܠܫܥܬܐ ܬܫܥܬܐ. ܀ - ܡܢ ܕܝܢ ܫܬܐ

Lk.23:45a ܟܕ ܫܡܫܐ ܐܬܚܫܟ.

ܗܢܐ ܕܐܬܦܪܫ ܡܢ ܕܚܫܘܟ ܕܥܪܘܒܬܐ ܕܫܒܬܐ: ܡܢ ܗܘܐ.

Mk.15:34 ܫܒܩܬܢܝ. ܀ - ܘܟܫܡܥܘ

Mt.27:47 ܐܠܝܐ. 49d - ܐܚܪ̈ܢܐ ܕܝܢ

Mk.15:36e ܡܚܬ ܠܗ. ܀

Jn.19:25 ܐܫܬܡܠܝ. ܀ 30b - ܗܫ̈ܠܡ ܗܘܐ

CU-1700 (cont.)

Lk.23:46a ܒܪܘܚܝ ܕܝܠܟ.܀ c - ܘܟܕ ܩܒܠ

Jn.19:30c ܫܠܡܬ.܀ e - ܘܟܕ ܐܪܟܢ

Mt.27:51d ܐܬܘܗܝ ܗܘܐ ܗܢܐ.܀ 54 - ܘܐܪܒܐ

Lk.23:48 ܛܪܦܝܢ ܗܘܘ. - ܘܟܠܗܘܢ ܟܢ̈ܫܐ

ܡܛܠ ܕܡܚܙܝܐ ܕܝܠܟܠ ܠܚܙܘܐ.

Lk.23:49a ܡܢ ܪܘܚܩܐ.܀ b - ܩܝܡܝܢ ܗܘܘ

Mt.27:55 ܘܢܫ̈ܐ ܕܐܚܒܪ.܀ 56 - ܐܝܬ ܗܘܝ ܕܝܢ

Mk.15:40e ܘܫܠܘܡܝ.

Mk.15:41c ܠܐܘܪܫܠܡ.܀ e - ܘܐܚܪ̈ܢܝܬܐ

Jn.19:31 ܕܕܩܪܘ. 37 - ܢܚܘܪ

ܡܛܠ ܕܪܡܫܐ ܕܫܒܬܐ ܕܥܪܘܒܬܐ. ܫܒܬܐ.

Mt.27:57a ܟܕ ܪܡܫܐ ܕܝܢ ܗܘܐ.

Mk.15:42b ܥܪܘܒܬܐ.܀ e - ܡܛܠ ܕܐܝܬܝܗ̇

Mt.27:57b ܐܬܐ ܓܒܪܐ ܥܬܝܪܐ ܀

Mk.15:43a ܝܘܣܦ ܗܘ̇ ܕܡܢ ܪܡܬܐ ܀

Lk.23:51c ܡܕܝܢܬܐ ܕܝܗܘܕܝ̈ܐ ܀

Mk.15:43b ܥܠ ܐܡܪܚ ܠܦܝܠܛܘܣ.܀

CU-1700 (cont.)

Lk.23:50e ܓܒܪܐ ܛܒܐ ܘܙܕܝܩܐ. ✥

Mt.27:57d-e ܗܘ ܕܐܦ ܐܬܬܠܡܕ ܗܘܐ ܠܝܫܘܥ. ✥

Jn.19:38c ܕܡܛܫܐ ܗܘܐ ܕܝܢ ܡܢ ܕܚܠܬܐ ܕܝܗܘܕܝܐ. ✥

Lk.23:51a ܘܡܣܟܢܐ ܕܝܠܗܘܢ. ✥ -ܗܢܐ ܠܐ ܐܫܬܘܝ ܠܗܘܢ

Mk.15:43c ܡܝܬܪܐ. ✥ 45a -ܗܘ ܕܐܦ ܗܘ

Mt.27:58b ܢܬܝܗܒ. ✥ 59 -ܗܝܕܝܢ ܦܝܠܛܘܣ

Jn.19:39 ܡܢ̈ܐ ✥ 41c -ܐܝܬ ܕܝܢ ܐܦ

Mt.27:60b ܕܝܠܗ ܚܕܬܐ: ܗܘ ܕܢܩܪ ܒܫܘܥܐ. ✥

Jn.19:41e ܠܝܫܘܥ. ✥ 42 -ܒܗܘ ܕܠܐ

Mt.27:60c ܕܡܢ̈ܐ ܐܪܒܗ. ✥ e -ܘܐܙܠ ܥܓܠܗ

Lk.23:54 ܠܫܒܬܐ. 56 -ܘܗܦܟܝ ܠܗܝܢ

CU-1700 is written in a rather compressed hand in a neat Jacobite cursive script. The manuscript is in an excellent state of preservation in this portion.

The Passion Harmony in Cambridge University Add. 1700 follows Sequence B. It contains the fewest orthographic and structural peculiarities of the manuscripts following Sequence B. CU-1700 was chosen as the basic text to be transcribed in the collation in the Appendix, for it contains not only a complete and legible text, but (more important) a minimum of passages in which the other witnesses combine in disagreeing against its readings. It includes nearly all the passages of Sequence A as well, although they are often broken up into smaller segments.

## B. Printed Editions

### 1. Spoer

As was mentioned above[1], evidence for the Harclean Syriac Passion Harmony was published by Hans H. Spoer in 1907 in Zeitschrift der deutschen morgenländischen Gesellschaft.[2] This material had first been examined by Spoer and George A. Barton in the early months of the academic year of 1902-1903, while these two scholars were isolated in Jerusalem by a cholera epidemic. The Syrian (Jacobite) Bishop of Jerusalem permitted them to examine three manuscripts in the convent under his jurisdiction. The initial report of the study was published in the Journal of Biblical Literature in 1905.[3]

They photographed the harmonic section of one manuscript, which they designated Lectionary A, and collated the second lectionary (Lectionary B) with the first. The physical description of the two manuscripts was given in the Journal of Biblical Literature thus:

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[1] Vide pp. 2-3.

[2] Spoer, op. cit., pp. 850-859.

[3] Barton and Spoer, op. cit., pp. 179-195.

> Lectionary A is written in estrangelo characters on vellum, and consists of 161 leaves, 55 cm. high and 40 cm. wide, with two columns to the page and 30 lines to the column. Of these leaves three are new, one of the new leaves (f. 97) being still blank, while the other two (f. 106 and f. 108) are written in modern characters. F. 123 has been patched, about one third being new. The rest, including four leaves at the beginning is devoted to the index, is all the same age, and a colophon dates it in the year 1574 of the Greek era, i.e. 1262 A.D. The general order is : (1) evening lesson, (2) morning lesson, (3) lesson for the Mass. The title of each of these is in red or gilt letters.
>
> Lectionary B contains 187 vellum leaves, 26 cm. high and 20½ cm. wide, with two columns to the page, each 5½ cm. wide, and with 27 lines to the column. These are written in fine estrangelo characters with headings in gilt or red. occasionally the margin contains a note in Greek. A colophon dates this portion of the ms. in the year 1533 of the Greeks, i.e. 1221 A.D. The ms. also includes 14 leaves, of paper, written in a later hand; of these leaves seven, at the beginning, are occupied by the index. The text is illustrated by seven pictures. The upper cover is of silver, and is ornamented with a figure in each corner, and in the center with a crucifix in relief between two standing female figures.[1]

The investigation of the harmonic sections of these lectionaries revealed wide variations from the arrangement of the Diatessaron of Tatian in most sections. Five sections, however, composing nearly one-fourth of the Passion Harmony, revealed marked similarities to the Diatessaron. At the close of his article in the Journal of Biblical Literature Spoer states:

> The comparison shows that these five sections are unquestionably derived from the same source as the Arabic

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[1] Ibid., pp. 179-180.

Diatessaron. Not only are there numerous instances in which the same passages have been taken, although the parallel from another Gospel would have answered equally well, but such a complicated case as Matt. 26:50, distributed by both lectionary and Diatessaron among three places standing in the same order and connection, is in itself conclusive. Other interesting agreements are the omission of Luke 23:38 from the passage Luke 23:36-43, and the insertion in John 19:41 of the words "hewn out of the rock", derived from Mark 15:46.[1]

The transcription of these five sections from Lectionary A was published by Hans Spoer in Zeitschrift der deutschen morgenländischen Gesellschaft in 1907.[2] This evidence is included in the critical apparatus in the Appendix of this dissertation.

Table X contains the structural arrangement of the content of the five sections transcribed in Zeitschrift der deutschen morgenländischen Gesellschaft in a more precise manner than that given in the Journal of Biblical Literature[3]. The beginning and ending word or words of each passage are given and several changes in construction not noted there are included.

## TABLE X

## STRUCTURAL FRAMEWORK IN SPOER

Section I

Lk.22:41a ܘܗܘܐ ܦܪܝܫ - ܘܨܠܝ ܀

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[1] Ibid. p. 192.

[2] Spoer, op. cit., pp. 850-859.

[3] Barton and Spoer, op. cit., pp. 185, 186, 189, 190, 191.

**Spoer (cont.)**

Mk.14:35 ܫܥܬܐ ✣ - ܘܟܒ ܡܢܪ

Lk.22:41b ܒܐܦܝ ✣ - 42a ܘܟܕ ܡܨܠ

Mk.14:36b ܡܫܟܚܐ ܠܟ ✣ - ܐܚܕܬ ܗܘ

Lk.22:42c ܢܗܘܐ ✣ e - ܐܢ ܕܪܚܠ

Mk.14:36e ܨܒܝܢ ܕܐܢܬ ✣ - ܠܘ ܨܒܝܢ

Mt.26:40a ܠܬܠܡܝܕܘܗܝ. - ܘܐܡܪ ܠܟܐܦܐ

Mk.14:37b ܫܡܥܘܢ ܕܡܟ ܐܢܬ ܗܘ ✣

Mt.26:40b ܒܐܝܠܐ. - 42a ܗܘܚܒܠ ܠܐ

Mt.26:39b ܠܥܠܐ ܠܐ ܬܪܘܢܠ ܘܠܝܬ

Mt.26:42b ܨܒܝܢܟ ✣ e - ܘܐܬܐ ܒ

Section II

Mt.26:49 ܢܫܩܗ ܐܡܪ ܠܗ ✣ 50a - ܘܛܝܒܘܐ ܡܢܕ

Lk.22:48b ܡܫܠܡ ܐܢܬ ✣ e - ܕܐܢܫܐ

Mt.26:50b ܚܒܪܝ. ܥܠ ܗܢ ܕܐܬܝܬ.

Jn.18:6 ܡܢܗܘܢ ܘܠܐ ܚܕ ✣ 9 - ܒ ܗܘܚܠܐ

Mt.26:50c ܘܐܚܕܘܗܝ ✣ e - ܗܢܘܢ ܕܒ

Lk.22:49 ܒܣܝܦܐ. ✣ - ܒ ܚܝܕܗ

Spoer (cont.)

Jn.18:10 ܫܡܥܘܢ - ܡܠܟܘܣ ܀

Lk.22:51a [illegible] ܥܢܐ - ܝܫܘܥ ܐܡܪ:

Jn.18:11b ܠܦܛܪܘܣ

Lk.22:51b ܫܒܘܩ ܥܕܡܐ ܠܗܕܐ ܀

Jn.18:11c ܐܦܠܐ ܟܣܐ - e ܐܫܬܝܘܗܝ ܀

Mt.26:52b ܟܠܗܘܢ ܓܝܪ - 54 ܠܡܗܘܐ ܀

Lk.22:51c-e [illegible] ܒܐܕܢܗ. ܐܣܝܗ ܀

Mt.26:55a ܒܗ̇ ܒܫܥܬܐ - b ܝܫܘܥ ܠܟܢ̈ܫܐ

Lk.22:52b ܗܢܘܢ ܕܐܬܘ - 53 ܕܚܫܘܟܐ ܀

Mt.26:56 ܗܕܐ ܕܝܢ - ܥܪܩܘ ܀

Mk.14:51 [illegible] - 52 ܥܪܩ ܡܢܗܘܢ

[ [illegible] ]

Jn.18:12 [illegible] - 15a [illegible] ܬܠܡܝܕܐ

Mt.26:58b ܡܢ ܪܘܚܩܐ. ܥܕܡܐ ܠܕܪܬܗ ܕܪܒ ܟܘܡܪ̈ܐ ܀

Jn.18:15b ܗܘ ܕܝܢ ܬܠܡܝܕܐ - 16 ܠܦܛܪܘܣ.

Mt.26:58c [illegible] ܠܓܘ. - e ܫܘܠܡܐ.

Jn.18:17 ܐܡܪܐ [illegible] - [illegible] ܗܘܐ. ܀

## Spoer (cont.)

### Section III

ܕܠܒܘܫܗ ܕܝܫܘܥ ܕܒܙܚܘܪܝܬܐ ܕܡܫܛܝܘܬܐ

Mt.27:27a ܗܝܕܝܢ ܐܣܛܪܛܝܘܛܐ - ܠܝܫܘܥ ܀

Mk.15:16b ܐܥܠܘܗܝ - ܠܦܪܛܘܪܝܢ.

Mt.27:27c ܘܟܢܫܘ - 28 ܕܙܚܘܪܝܬܐ ܀

Jn.19:2d-e ܘܡܐܢܐ ܕܐܪܓܘܢܐ ܐܥܛܦܘܗܝ ܀

Mt.27:29a ܘܓܕܠܘ - c ܗܘܘ ܒܗ ܀

Mk.15:18a ܘܫܪܝܘ ܠܡܫܐܠܘ ܒܫܠܡܗ ܀

Jn.19:3 ܘܐܡܪܝܢ ܗܘܘ - ܠܗ ܦܘܦܚܐ ܀

Mt.27:30 ܘܪܩܘ ܒܦܪܨܘܦܗ. - ܪܫܗ ܀

Jn.19:4 ܢܦܩ ܬܘܒ - 15 ܩܣܪ.

### Section IV

Lk.23:35a ܐܠܐ ܥܡܐ ܩܐܡ ܗܘܐ ܘܚܙܐ ܀

Mt.27:39 ܗܠܝܢ ܕܝܢ. ܕܥܒܪܝܢ - 42d ܡܢ ܙܩܝܦܐ ܀

Mk.15:32b ܐܢܫܐ ܕܙܩܝܦܐ ܀

Mt.27:42e ܘܡܦܨܠܝܒܢ - 43 ܐܢܐ ܒܪܐ ܀

Lk.23:36 ܘܡܒܙܚܝܢ. - 37 ܐܢܬ ܠܟ ܀

Spoer (cont.)

Lk.23:39 ܚܕ ܕܝܢ ܡܢ - 43 ܥܡܝ ܒܦܪܕܝܣܐ:

Section V

Mt.27:57d-e ܗܘ ܐܬܬܠܡܕ ܗܘܐ ܠܝܫܘܥ:

Jn.19:38c ܕܡܛܫܐ ܗܘܐ ܕܝܢ ܡܢ ܕܚܠܬܐ ܕܝܗܘܕܝܐ:

Lk.23:51a ܐܠܗܘܢ ܗܢܐ- ܘܠܣܘܥܪܢܐ ܕܝܠܗܘܢ:

Mk.15:43c ܗܘ ܕܟܠ ܗܘ- 45a ܡܢ ܩܢܛܘܪܝܘܢܐ:

Mt.27:58b ܗܝܕܝܢ ܦܝܠܛܘܣ- 59 ܠܗ:

Jn.19:39 ܐܬܐ ܕܝܢ - 41c ܩܒܪܐ

Mt.27:60b ܕܢܩܪܗ ܫܒܩܐ ܗܘ ܕܦܣܝܩ ܒܫܘܥܐ.

Jn.19:41e ܒܗܘ ܕܠܐ - 42 ܠܝܫܘܥ:

Mt.27:60c ܘܐܙܠ ܠܗ - e ܕܟܐܦܐ ܪܒܬܐ.

At the close of the transcription of these five important sections in Zeitschrift der deutschen morgenländischen Gesellschaft Dr. Spoer indicates that further investigation had failed to reveal additional evidence on the influence of Tatian's Diatessaron. Lectionary B diverges widely in these sections from both Lectionary A and the Arabic Diatessaron. A third lectionary (Lectionary C), unfortunately, did not present any traces of Tatianic influence.[1] Spoer describes

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[1] Spoer, op. cit., p. 859.

Lectionary C thus:

> Lectionarium C ist in zwei Parallelkolonnen geschrieben, mit arabischer Übersetzung in syrischen Buchstaben. Die Seiten sind 16 3/4 x 12 Zoll gross, Papier. Die Handschrift stammt, wie dass Schlusswort angibt, aus dem Jahre 1888 griechischer Zeitrechnung und Wurde im zehnten Monat, Ab, in der Zeit des Patriarchen Ignatius von Antiochien, Syrien und seinen Distrikten fertig gestellt.[1]

### 2. Marmardji

In the appendix of his work on Diatessaron de Tatien A.-S. Marmardji publishes harmonistic sections which cover a broader scope than that under study in this dissertation. He gives a total of forty different lessons: ten lessons pertain to Lent; the next nineteen to Holy Week (chiefly to Good Friday); the following five to various special days; and the last six from the Passion Harmony under examination. The major proportion of these harmonistic materials are from the Peshitta text. The lessons numbered 9 and 33 are written in the Harclean Version, but come from sections of the gospels prior to the Passion Narrative. Number 34 is a combination of Peshitta and Harclean materials concerning the Apostles. The sections numbered 35 to 40 contain the Harclean Syriac Passion Harmony.

The information concerning the source of Marmardji's transcription of the Harclean Syriac Passion Harmony is ambiguous. In the introduction the source is listed as Codex

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[1] Ibid.

1/12, a seventeenth century manuscript at Charfet, the patriarchal Syrian seminary at Liban[1], while a footnote at the beginning of the Harclean Syriac Passion Harmony material at Lesson 35 reads:

> La Passion, selon la Héracléene, du codex 1/3, forme un tout sans division selon les offices. Mais cette répartition existe dans celle des Evangéliaires A et B du couvent des syriens monophysites de Jérusalem.[2]

A note at the beginning of Lesson 40 indicates that it is an isolated section of Codex 1/3 at Charfet[3], so Codex 1/3 is not merely a confirmatory source. Lesson 40, however, is not the fifth, but the sixth, section of the Harclean Syriac Passion Harmony given by Marmardji and fits into the Passion Harmony between Sections II and III given by Spoer. The notation suggests that Codex 1/3 is probably the source of Lesson 39, although such is not stated.

The second ambiguity raised by the references listed above is: Did Marmardji impose these divisions upon the material he used or is he simply noting that Codex 1/3 contains this limited portion of the Harclean Syriac Passion Harmony? Marmardji was acquainted with the work of Barton and Spoer and had even personally examined the manuscripts at the Convent of St. Marc:

> Nous avons pu examiner, à notre tous, les mêmes lectionnaires et constater que les cinq sections qui sont

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[1] Marmardji, op. cit., p. 2*.

[2] Ibid., p. 63*.

[3] Ibid., p. 73*.

> identiques au Diatessaron arabe sont les mêmes que celles trouvées par nous dans le codex 1/12 de Charfet, excepté la cinquième qui n'existe pas dans ce dernier.[1]

Marmardji's material parallels the transcription published by Spoer. The enumeration of columns of Lectionary A at Jerusalem, from which Spoer completed his transcription, as well as the rubric of the section in which it is found, is given in French at the beginning of each section in Marmardji.[2] Marmardji gives no clear indication concerning the presence or absence of lectionary rubrics in Codex 1/12. He also does not list the rubric following Mark 14:52 as does Spoer in Section II.

Marmardji's printed transcription also includes punctuation marks, which are not found in any of the other manuscripts of the Harclean Syriac Passion Harmony available to the writer. He uses modern quotation marks, question marks, and an inverted comma ( ‘ ) above the line.

Table XI outlines the content and the structural framework for the Harclean Syriac Passion Harmony which Marmardji transcribes:

TABLE XI

STRUCTURAL FRAMEWORK IN MARMARDJI

Lesson 35

Lk.22:41a ܘܗܘ ܐܬܦܪܫ - ܨܠܐ.

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[1] Ibid., p. 5*.

[2] Ibid., pp. 63*, 64*, 67*, 69*, and 71*.

Marmardji (cont.)

Mk.14:35 ܨܠܐ. ܀ -ܘܟܕ ܩܪܒ

Lk.22:41b ܟܕ ܐܡܪ. ܀ 42a -ܘܟܕ ܩܡ

Mk.14:36b ܡܬܡܨܝܢܝܬܐ ܠܟ. ܀ -«ܐܒܐ ܗܘ

Lk.22:42c ܢܗܘܐ. ܀ e -ܐܢ ܐܒܐ

Mk.14:36e ܨܒܝ ܕܐܢܬ.» ܀ -ܐܠܐ ܠܐ ܨܒܝ

Mt.26:40a ܠܬܠܡܝܕܘܗܝ: ܀ -ܘܐܬܐ ܠܘܬ

Mk.14:37b «ܫܡܥܘܢ ܕܡܟ ܐܢܬ ܗܘ ܀

Mt.26:40b ܠܡܫܗܪ. ܀ 41a -ܗܟܢܐ ܠܐ

Mk.14:38b-e ܪܘܚܐ ܨܒܝܐ. ܦܓܪܐ ܕܝܢ ܡܚܝܠ.» ܀

Mt.26:42a ܬܘܒ ܡܢ ܕܬܪܬܝܢ ܟܕ ܐܙܠ ܀

Mt.26:39b ܘܢܦܠ ܥܠ ܐܦܘܗܝ ܕܝܠܗ: ܀

Mt.26:42b ܙܒܢܝܢ. ܀ e -ܘܐܙܠ ܟܕ

Lesson 36

Mt.26:49 ܢܫܩܗ ܐܡܪ ܠܗ: 50a -ܘܝܫܘܥ ܩܪܒ

Lk.22:48b ܡܫܠܡ ܐܢܬ؟ e -ܝܗܘܕܐ

Mt.26:50b ܚܒܪܝ ܥܠ ܗܕܐ ܐܬܝܬ؟»

Jn.18:6 ܡܢܗܘܢ ܘܐܢܐ ܗܘ.» 9 -ܟܕ ܗܟܢܐ

Marmardji (cont.)

Mt.26:50c ܘܐܚܕܘܗܝ܀ e -ܗܝܕܝܢ ܚܕ

Lk.22:49 ܒܣܝܦܐ܀ -ܚܕ ܡܢܗ

Jn.18:10 ܡܠܟܘܣ܀ -ܫܡܥܘܢ

Lk.22:51a ܝܫܘܥ ܐܡܪ: -ܟܕ ܟܠ

Jn.18:11b ܠܬܝܩܬܗ: ܀

Lk.22:51b ܫܩܠܗ̇ ܕܥܒܕܐ ܠܐܕܢܗ܀

Jn.18:11d-e ܟܣܐ ܕܝܗܒ ܠܝ ܐܒܐ ܠܐ ܐܫܬܝܘܗܝ؟

Jn.18:11c ܐܗܦܟ ܣܝܦܟ ܠܬܝܩܗ܀

Mt.26:52b ܢܐܒܕܘܢ܀ 54 -ܟܠܗܘܢ ܟܬܒܐ

Lk.22:51c-e ܘܩܪܒ ܝܕܗ ܠܐܕܢܗ ܘܐܣܝܗ̇.

Mt.26:55a ܝܫܘܥ ܠܟܢܫܐ: ܀ b -ܘܐܡܪ ܗܠܝܢ

Lk.22:52b ܕܚܫܘܟܐ܀ 53 -ܕܟܠܗ ܝܘܡܐ

Mt.26:56 ܢܒܝܐ. -ܗܝܕܝܢ ܟܠ

Mk.14:51 ܢܒܝܐ ܫܒܩܘܗܝ܀ 52 -ܘܫܒܩ ܐܣܦ

Jn.18:12 ܘܐܣܪܘܗܝ ܠܝܫܘܥ܀ 15a -ܗܘ ܕܝܢ ܫܡܥܘܢ

Mt.26:58b ܥܡ ܩܠܝܢܐ ܕܥܠ ܠܕܪܬܗ ܕܪܒ ܟܗܢܐ܀

Jn.18:15b ܠܕܪܬܗ܀ 16 -ܘܫܡܥܘܢ ܩܐܡ

## Marmardji (cont.)

Mt.26:58c ܘܥܡ ܛܠܝ̈ܐ، - e ܫܘܠܡܐ.

Jn.18:17 ܐܡܪܬ̇ ܗܝ ܐܡܬܐ- ܕܒܪܢܫܐ ܗܢܐ،

Lesson 37

Mt.27:27a ܗܝܕܝܢ ܐܣܛܪܛܝܘܛܐ- ܠܝܫܘܥ،

Mk.15:16b ܠܟܠܗܘܢ- ܠܐܣܦܝܪ،

Mt.27:27c ܘܟܢܫܘ- 28 ܕܙܚܘܪܝܬܐ ܀ .

Jn.19:2d-e ܘܡܐܢܐ ܕܐܪܓܘܢܐ ܐܥܛܦܘܗܝ܆

Mt.27:29a ܘܓܕܠܘ ܟܠܝܠܐ- c ܗܘܘ ܒܗ܆

Mk.15:18a ܘܫܪܝܘ ܠܡܫܐܠܘ ܒܫܠܡܗ.

Jn.19:3 ܘܡܚܝܢ ܗܘܘ- ܠܗ ܫܩ̈ܦܐ.

Mt.27:30 ܘܪܩܘ ܒܦܨܘܗ- ܪܫܗ.

Jn.19:4 ܢܦܩ ܬܘܒ- 15 ܐܠܐ ܩܣܪ.))

Lesson 38

Lk.23:35a ܘܐܦ ܥܡܐ ܩܐܡ ܗܘܐ ܘܚܙܐ.

Mt.27:39 ܗܠܝܢ ܕܝܢ ܕܥܒܪܝܢ- 40a ܘܐܡܪܝܢ:

Mk.15:29 ܘܐܡܪܝܢ ܐܘ- ܒܢܐ ܠܗ،

Mt.27:40c ܦܨܐ ܢܦܫܟ- 42d ܡܢ ܨܠܝܒܐ.

## Marmardji (cont.)

Mk.15:32b-e ܐܝܟܢܐ ܕܢܚܙܐ ܘܢܗܝܡܢ (ܒܗ).

Mt.27:43 ܬܟܝܠ ܠܠܐ- «ܐܠܗܐ ܒܪܐ.»

Lk.23:36 ܡܒܙܚܝܢ- 37 «ܐܢܬ ܠܟ.»

Lk.23:39 ܚܕ ܕܝܢ ܡܢ- 43 «ܒܦܪܕܝܣܐ.»

## Lesson 39

Mt.27:57d-e ܗܘ ܕܐܦ ܗܘ ܐܬܬܠܡܕ ܗܘܐ ܠܝܫܘܥ.

Jn.19:38c ܡܛܫܐ ܗܘܐ ܕܝܢ ܡܢ ܕܚܠܬܐ ܕܝܗܘܕܝܐ.܀

Lk.23:51a ܕܠܐ (ܐܬܠܗܘܢ ܗܘܐ)- ܘܠܣܘܥܪ̈ܢܐ ܕܝܠܗܘܢ

Mk.15:43c ܗܘ ܕܐܦ ܗܘ- 45a (ܡܢ ܩܢܛܪܘܢܐ)

Mt.27:58b (ܗܒܪ ܟܬܢܝܬܐ)- 59 ܠܡܬܠ.

Jn.19:39 ܐܬܐ ܕܝܢ ܐܦ- 41c ܡܪ̈ܐ

Mt.27:60b (ܕܝܠܗ). ܗ̇ܘ ܕܢܩܝܒ ܒܫܘܥܐ.

Jn.19:41e ܒܗ̇ܘ ܕܠܐ- 42 ܠܫܘܢ.܀

Mt.27:60c ܘܥܒ ܥܠܗ- e ܕܩܒܪ̈ܐ ܐܙܠܘ.

## Lesson 40

Mt.26:69a ܦܛܪܘܣ- ܒܕܪܬܐ.

Mk.14:66 ܘܟܕ ܐܝܬܘܗܝ- 68 ܡܪ̈ܐ.

Marmardji (cont.)

| | | | |
|---|---|---|---|
| Mt.26:71a | ܘܟܕ ܢܦܩ ܠܣܦܐ. | | |
| Mk.14:69a | -ܘܥܠܝܡܬܐ | | ܕܩܝܡܝܢ: |
| Mt.26:71c | -ܗܢ ܐܝܬܘܗܝ | 73d | ܡܢܗܘܢ ܐܢܬܝ.(( |
| Jn.18:26 | -ܐܡܪ ܕܝܢ ܚܕ | 27a | ܟܦܪ ܫܡܥܘܢ. |
| Mt.26:74a | -ܗܝܕܝܢ ܫܪܝ | | ܘܡܘܡܐ: |
| Mk.14:71b | -((ܕܠܐ ܝܕܥ | e | ܕܐܡܪܝܢ ܐܢܬܘܢ.)) |
| Lk.22:61a | -ܘܟܕ ܐܬܦܢܝ | | ܐܝܟ ܕܐܡܪ |
| Lk.22:61c | -ܬܟܦܘܪ ܒܝ | 62 | ܡܪܝܪܐܝܬ. |

Marmardji frequently inserts Arabic material into the Syriac transcription in an effort to make it correspond more closely with the Arabic Diatessaron. The Syriac text without these Arabic inserts follows Sequence B very closely.

In Lesson 40 Marmardji presents three more or less parallel sections.[1] The first is the Arabic text of the Diatessaron from Chapter 49:7-18; the second is extracted from the latter portion of Lesson 23;[2] and the third is the isolated or detached section of the Harclean Syriac Passion Harmony found in Codex 1/3 at Charfet.[3] The Harclean section agrees with Sequence B and belongs between Sections II and III of Spoer's transcription. There are so many variations among the three different types of material that the parallelism is strained. The Harclean section, however, adds valuable evidence, and its variations are noted in the critical apparatus in the Appendix of this dissertation.

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[1] *Ibid*., p. 73*.

[2] *Ibid*., p. 40*.

[3] *Ibid*., p. 73*.

The description of the materials from which evidence for the Harclean Syriac Passion Harmony has been drawn is now completed. The next step is to describe the two different sequences of the Harclean Syriac Passion Harmony.

# CHAPTER II

## COMPARISON OF THE TWO MAIN SEQUENCES

The eight sources of evidence for the Harclean Syriac Passion Harmony described in the previous chapter may be classified according to the two different sequences of structural framework into which the scriptural passages are fitted. For the sake of convenience and clarity these two different sequences have been designated Sequence A and Sequence B.[1] VS-268, BM-18714, and BN-51 follow Sequence A, while BN-31, BN-52, CU-1700, and the printed editions of Spoer and Marmardji follow Sequence B. It is the purpose of the present chapter to examine in detail the similarities and contrasts of Sequence A and Sequence B. The material by which the Passion Harmony is introduced, the rubrics with which the lections are designated, the location of the rubrics, the structural arrangements found in each source, and the colophons of each source will be described and compared.

### A. Comparison of the Introductions to the Passion Harmony

The material which introduces the Passion Harmony is similar in each of the six manuscripts described in Chapter I. The printed editions, however, provide insufficient evidence to make a comparison. The minor variations in the six manuscripts are related to the type of manuscript rather than to the major sequences. The introductory materials in lectionaries, for example, are shorter and less specific than in either gospel or New Testament manuscripts.

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[1] *Vide* pp. 3-4.

BM-18714 and BN-51 are both lectionaries which follow Sequence A and merely introduce the Passion Harmony with the proper rubric identifying the reading for the early morning of Maundy Thursday. They offer no specific information which suggests that the material which follows differs in any respect from the preceding readings.

BM-18714, however, contains lections constructed on the same principle as Tatian's Diatessaron and the Passion Harmony. The structural arrangement for the sections of readings constructed on the diatessaric framework prior to the Passion narrative is outlined in Table IV for purposes of comparison.[1] The section outlined in Table IV, which begins on the recto of folio 94 in BM-18714, is introduced by the rubric: ܬܘܒ ܩܪ̈ܝܢܐ ܡܟܢ̈ܫܐ ܡܢ ܐܪܒܥܬܗܘܢ. ܐܘܢ̈ܓܠܣܛܐ، ܩܪ: ܕܚܫܐ ܩܕ̄ܡ ܕܪ̈ܡܫܐ ܕܫܒܬܐ ܡܢ ܠܘܩܐ. ("Also the lessons assembled from the four gospels. Lesson of the Passion; first of the Sabbath vespers from Luke.") The first six words of this rubric are also found in the introductory material of each of the gospel and New Testament manuscripts.

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[1] *Vide* pp. 30-35.

The Passion Harmony proper is simply introduced on the verso of folio 117 with the simple rubric: ܩܪܝܢܐ ܕܨܦܪܐ ܕܚܡܫܐ ܒܫܒܐ ܕܐܪ̈ܙܐ. ܒܠܘܩܐ. "Lesson of the dawn of Maundy Thursday; in Luke.")

BN-51 also follows Sequence A, but it contains neither notation nor rubric which indicates that the Passion Harmony is different in source or construction from any of the readings which precede or follow. The lections which immediately precede the Passion Harmony are each drawn from a single gospel and do not parallel the construction found in the materials preceding the Passion Harmony in BM-18714. The material which follows the Passion Harmony is also drawn from a single gospel for each reading. The construction of the Passion Harmony itself is nearly identical in both BN-51 and BM-18714.

The manuscripts which contain either the four gospels or a complete New Testament make special reference to the Passion Harmony in supplementary rubrics. In each case the Passion Harmony follows the Gospel of John.

The three manuscripts which contain Harclean Gospels (VS-268 and BN-52) or a Harclean New Testament (CU-1700) include the colophon which outlines the work of Philoxenus and Thomas of Heraclea.[1] In each case this colophon is written immediately after the shorter colophon which signifies the end of the Gospel of John.

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[1] White publishes three different versions of this colophon in the appendix of the edition of the Harclean Gospels, *op. cit.*, pp. 561-562, 644, and 649.

On the folio following these two colophons VS-268 introduces the Passion Harmony with the following rubric: ܩܪܝܢܐ. ܕܥܐܕܐ ܘܚܫܐ ܕܦܨܚܐ. ܕܡܚܝܢܢ ܡܢ ܐܪܒܥܬܗܘܢ ܐܘܢܓܠܝܣܛܐ ܐܝܟ ܛܘܟܣܐ ܕܬܐܘܡܐ ܚܪܩܠܝܐ. ("Lesson of the paschal feast and the Passion [of Maundy Thursday] of our Saviour which is assembled from the four evangelists according to the arrangement of Thomas of Harclea.") The Passion Harmony then begins immediately with Luke 22:1-7. A rubric in the margin identifies the lesson which is read at the dawn of Maundy Thursday.

The more elaborate introduction to the Passion Harmony found in CU-1700 reads as follows: ܬܘܒ ܟܬܒܝܢ ܩܪܝܢܐ ܚܫܐ ܗܘ ܕܦܪܘܩܐ ܕܡܟܢܫܝܢ ܡܢ ܐܪܒܥܐ ܐܘܢܓܠܝܣܛܐ. ܡܬܝ. ܡܪܩܘܣ. ܠܘܩܐ ܝܘܚܢܢ. ܩܪܝܢܐ ܕܪܡܫܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ. ܒܥܕܢܐ ܕܫܥܬܐ ܕܩܘܪܒܐ ܕܦܨܚܐ. ܩܕܡ ܡܢ ܡܬܝ. ("Again we write the lessons of the Passion of the Saviour; which are assembled from the four evangelists: Matthew; Mark; Luke; John. Lesson of the evening of Good Friday at the time (moment) of the offering of Maundy Thursday; first from Matthew.") BN-52 is a Harclean gospel manuscript which repeats the introductory material of CU-1700 on the recto of folio 205 with minor variations in the form of several words, the omission of the names of the four evangelists, and the omission of the portion of the rubric which identifies the lesson.

BN-31, which is a Peshitta New Testament, contains a colophon which marks the end of the four gospels. Another variation of the introductory material found in CU-1700 and BN-52 then follows: ܬܘܒ ܟܬܒܝܢ ܩܪ̈ܝܢܐ ܕܚܫܐ ܕܦܪܘܩܢ ܕܡܫܝܚܐ ܐܠܗܐ. ܕܡܟܢܫܝܢ ܡܢ ܐܪ̈ܒܥܬܗܘܢ ܐܘܢܓܠܣܛܐ ܩܕܡ̈ ܕܪܡܫܐ ܕܥܪܘܒܬܐ ܕܙܩܝܦܘܬܐ. ("Again we write the lessons of the Passion of our Saviour who is the Messiah of God, which is assembled from the four evangelists; first the vespers of Good Friday [the evening of the crucifixion]")

Thus, it is clear that the introductory materials provide no clear distinction between the sequences. Members of each sequence use the same or very similar introductory formulas. The lectionaries, alone, do not make any distinct reference to the source or type of material which is incorporated into the lessons for Good Friday of Passion Week. The use of such similar introductory patterns seems to indicate that both sequences of the Passion Harmony have a common source.

B. Comparison of the Rubrics

The six manuscripts which are collated in the Appendix contain similar patterns of rubrics with some variation in location. The distinction between Sequence A and Sequence B is most clearly apparent in the variations which involve the exact location of a given rubric.

In order to compare the rubrics more easily, they have been gathered in sequence in Table XII below. The number of each rubric corresponds with the numbers in the extreme left column opposite the rubrics in Table XIII.[1]

## TABLE XII

## COMPARISON OF RUBRICS

Rubric 1: Lesson of the dawn of Maundy Thursday

VS-268 (mg.) ܩ: ܕܨܦܪܐ ܕܚܡܫܐ ܕܦܨܚܐ.

BN-51 ܩܪܝܢܐ ܕܨܦܪܐ ܕܢܓܗܐ ܕܚܡܫܐ ܕܦܨܚܐ.

BM-18714 ܩܪܝܢ: ܕܨܦܪܐ ܕܚܡܫܐܒܫ̈ ܕܦܨܚܐ. ܠܟܗܢܐ.

Rubric 2: Lesson of the consecration of the chrism

BN-51 (Compare Rubric 5)

BM-18714 ܕܩܘܕܫ ܡܘܪܘܢ ܕܚܡܫܐ ܒܫ̈ ܕܦܨܚܐ. ܒܨܦܪ ܫܠܝܚܐ.

Rubric 3: Lesson of the washing

BN-51 ܩܪܝܢܐ ܕܫܝܓܐ ܡܢ ܝܘܚܢܢ.

BM-18714 ܩܪܝܢ: ܕܫܝܓܐ: ܕܚܡܫܐ ܒܫ̈ ܕܦܨܚܐ. ܒܝܘܚܢܢ.

Rubric 4: Lesson following the washing

BM-18714 ܩܪܝܢ: ܕܒܬܪ ܫܝܓܐ. ܒܝܘܚܢܢ.

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[1] *Vide* pp. 124-138.

Rubric 5: Lesson of the consecration of the chrism

| | |
|---|---|
| BN-51 | ܩܪܝܢܐ ܕܩܘܕܫ ܡܘܪܘܢ. ܒܛܠܐ. |
| BM-18714 (Compare Rubric 2) | |

Rubric 6: Lesson of the dawn of Good Friday

| | |
|---|---|
| VS-268 (mg.) | ⌝ .ܕܨܦܪܗ...⌜ܘܒܬܐ ܕ⌝ܨܠ⌜ܝܒܘܬܐ |
| BN-51 | ܩܪܝܢܐ ܕܨܦܪܗ ܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ.. |
| BM-18714 | ܩܪܝܢܐ ܕܨܦܪܗ ܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ. ܒܠܘܩܐ. |
| BN-52 | ܩܪܝܢܐ ܕܨܦܪܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ ܒܬܪ ܩܘܦܠܐ.<br>ܩܝܡܬܐ ܡܢ ܛܠܐ. |
| BN-31 | ܩܕ̈ܡ ܕܨܦܪܗ ܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ. |
| CU-1700 | ܩܪܝܢܐ ܕܨܦܪܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ. ܒܥܕܢܐ ܕܩܘܪܒܐ<br>ܕܝܘܡܐ ܕܚܡܫܐ ܕܦܨܚܐ. ܩܕ̈ ܡܢ ܛܠܐ. |

Rubric 7: Lesson of the first station of the night of Good Friday

| | |
|---|---|
| VS-268 (mg.) | ܕܥܕܢܐ. ܩܕܡܝܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ. |
| BN-51 | ܩܪܝܢܐ ܕܥܕܢܐ ܩܕܡܝܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ⁘ ⁘ |
| BM-18714 | ܕܥܕܢܐ ܩܕܡܝܐ. ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ. ܒܝܘܚܢܢ. |
| BN-52 | ܕܩܘܡܐ ܩܕܡܝܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ. |

Rubric 7 (cont.):

| | |
|---|---|
| BN-31 | ܕܩܘܡܐ ܡܨܥܝܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ |
| CU-1700 | ܩܪܝܢܐ ܕܩܘܡܐ ܡܨܥܝܐ ܕܠܠܝܐ ܕ...ܐ. ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ: ܗܘܫܥ. |

Rubric 8: Lesson of the second station of the night of Good Friday

| | |
|---|---|
| VS-268 (mg.) | ܕܥܕܢܐ ܕܬܪܬܝܢ ܕܠܠܝܐ |
| BN-51 | ܩܪܝܢܐ ܕܥܕܢܐ ܕܬܪܬܝܢ ܕܠܠܝܐ ܕܥܪܘܒܬܐ |
| BM-18714 | ܕܥܕܢܐ ܕܬܪܬܝܢ܆ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ. ܒܡܠܪ. |
| BN-52 | ܕܩܘܡܐ ܕܬܪܬܝܢ ܕܠܠܝܐ܀ ܡܠܪ. |
| BN-31 | ܩܘܡܐ ܕܬܪܬܝܢ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ. |
| CU-1700 | ܩܪܝܢܐ ܕܩܘܡܐ ܕܬܪܬܝܢ ܕܠܠܝܐ. ܒܡܠܪ. |

Rubric 9: Lesson of the third station of the night of Good Friday

| | |
|---|---|
| VS-268 (mg.) | ܕܥܕܢܐ ܕܬܠܬܐ ܕܠܠܝܐ. |
| BN-51 | ܩܪܝܢܐ ܕܥܕܢܐ ܕܬܠܬܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ. |
| BM-18714 | ܕܥܕܢܐ ܕܬܠܬܐ܆ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ. ܒܡܠܪ. |
| BN-52 | ܕܩܘܡܐ ܕܬܠܬܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ.܀ |
| BN-31 | ܩܘܡܐ ܕܬܠܬܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘ |
| CU-1700 | ܩܪܝܢܐ ܕܩܘܡܐ ܕܬܠܬܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ ܗܘܫܥ. |

Rubric 9 (cont.):

Spoer ܕܩܘܡܐ ܕܬܠܬܐ ܕܠܠܝܐ ܕܥܪܘܒܬܐ ܕܚܫܐ

Rubric 10: Lesson of the dawn of Good Friday

VS-268 (mg.) ....ܦܪܐ....ܠܐ

BN-51 ܩܪܝܢܐ ܕܨܦܪܐ ܕܥܪܘܒܬܐ.

BM-18714 ܩܪܝܢܐ ܕܨܦܪܐ ܕܥܪܘܒ̈ܬܐ ܕܚܫܐ. ܒܨܦܪ.

BN-52 ܩܪܝܢܐ ܕܨܦܪܐ ܕܥܪܘܒܬܐ ܕܚܫܐ ÷ ܨܦܪ.

BN-31 ܕܨܦܪܐ ܕܥܪܘܒܬܐ ܕܚ̈ܫܐ

CU-1700 ܩܪܝܢܐ ܕܨܦܪܐ ܕܥܪܘܒܬܐ ܪܒܬܐ ܕܚܫܐ

Rubric 11: Lesson of the third hour of Good Friday

VS-268 (mg.) ܕܬܠܬ ܫܥܝܢ ܕܥܪܘܒܬܐ

BN-51 ܩܪܝܢܐ ܕܬܠܬ ܫ̈ܥܝܢ ܕܥܪܘܒܬܐ

BM-18714 ܕܬܠܬ ܫ̈ܥܝܢ ܕܥܪܘܒܬܐ ܕܚܫܐ: ܡܢ ܠܘܩܐ.

BN-52 ܩܪܝܢܐ ܕܬܠܬ ܫ̈ܥܝܢ ܕܝܘܡܐ ܕܥܪܘܒܬܐ ܕܚܫܐ ÷ ܠܘܩܐ.

BN-31 ܕܬܠܬ ܫܥܝܢ ܕܥܪܘ̈ܒ ܕܚ̈ܫܐ.

CU-1700 ܩܪܝܢܐ ܕܬܠܬ ܫ̈ܥܝܢ ܕܝܘܡܐ ܕܥܪܘܒܬܐ ܕܚܫܐ.. ܕܠܘܩܐ

Rubric 12: Lesson of the midday of Good Friday

VS-268, BN-51, BM-18714 (Compare Rubric 13)

Rubric 12 (cont.):

| | |
|---|---|
| BN-52 | ܩܪ̈ܝܢܐ ܕܦܠܓܗ ܕܝܘܡܐ. ܕܥܪܘܒܬܐ ܕܙܩܝܦܘܬܐ.܀ ܡܬܝ. |
| BN-31 | ܕܦܠܓܗ ܕܝܘܡܐ ܕܥܪܘܒܬܐ ܕܙܩܝܦܘ̈ |
| CU-1700 | ܩܪ̈ܝܢܐ ܕܦܠܓܗ ܕܝܘܡܐ ܕܥܪܘܒܬܐ ܕܚܫܐ ܘܕܙܩܝܦܘܬܐ. ܡܬܝ. |
| Spoer | ܕܦܠܓܗ ܕܝܘܡܐ ܕܥܪܘܒܬܐ ܕܙܩܝܦܘܬܐ |

Rubric 13: Lesson of the midday of Good Friday

| | |
|---|---|
| VS-268 (mg.) | ⌝...ܕ..ܘܒܬ...ܘ⌜ܒܬܐ |
| BN-51 | ܩܪ̈ܝܢܐ ܕܦܠܓܗ ܕܝܘܡܐ ܕܥܪܘܒܬܐ. |
| BM-18714 | ܕܦܠܓܗ ܕܝܘܡܐ. ܕܥܪܘ̈ ܕܙܩܝܦܘܬܐ. ܕܝܘܚܢܢ. |

BN-52, BN-31, CU-1700 (Compare Rubric 12)

Rubric 14: Lesson of the ninth hour of Good Friday

| | |
|---|---|
| VS-268 (mg.) | [ܘ]ܠ.. ܕܬܫܥ ܫ̈ܥܝܢ ܕܥܪܘ.⌝..⌜ܬܐ. |
| BN-51 | ܩܪ̈ܝܢܐ ܕܬܫܥ ܫ̈ܥܝܢ ܕܥܪܘܒܬܐ ܕܙܩܝܦܘ̈ |
| BM-18714 | ܕܬܫܥܫ̈ܥܝܢ. ܕܥܪܘܒܬܐ ܕܙܩܝܦܘܬܐ܆ ܕܡܪܩܘܣ. |
| BN-52 | ܩܪ̈ܝܢܐ ܕܬܫܥ ܫ̈ܥܝܢ ܕܝܘܡܐ ܕܥܪܘܒܬܐ ܕܙܩܝܦܘܬܐ. |
| BN-31 | ܕܬܫܥ ܫ̈ܥܝܢ ܕܥܪܘܒܬܐ ܕܙܩܝܦܘ̈ |
| CU-1700 | ܩܪ̈ܝܢܐ ܕܬܫܥ ܫ̈ܥܝܢ ܕܝܘܡܐ ܕܥܪܘܒܬܐ ܕܙܩܝܦܘܬܐ: ܡܪܩܘܣ. |

Rubric 15: Lesson of the adoration of the cross on Good Friday

VS-268 (mg.) Illegible

BN-51 ܩܪܝܢܐ ܕܣܓܕܬܐ ܕܨܠܝܒܐ ܒܥܪܘܒܬܐ.

BM-18714 ܩܪܝܢܐ ܕܣܓܕܬܐ ܕܨܠܝܒܐ܆ ܕܒܥܪܘܒܬܐ ܕܡܫܠܡܢܘܬܐ܇ ܕܡܬܝ.

BN-52 ܩܪܝܢܐ ܕܣܓܕܬܐ ܕܨܠܝܒܐ.

BN-31 ܕܣܓܕܬܐ ܕܨܠܝܒܐ. ܠܘܩܐ܆

CU-1700 ܩܪܝܢܐ ܕܣܓܕܬܐ ܕܨܠܝܒܐ ܠܘܩܐ.

Rubric 16: Lesson of the evening of the Sabbath of the Gospel

VS-268 (mg.) ܕܪܡܫܐ ܫܒܬܐ.

BN-51 ܩܪܝܢܐ ܕܪܡܫܐ ܫܒܬܐ ܕܣܒܪܬܐ.

BM-18714 ܩܪܝܢܐ ܕܪܡܫܐ ܫܒܬܐ ܕܣܒܪܬܐ܆ ܕܡܬܝ.

BN-52 ܩܪܝܢܐ ܕܪܡܫܐ ܫܒܬܐ ܕܣܒܪܬܐ.. ܡܬܝ.

BN-31 ܕܪܡܫܐ ܫܒܬܐ ܕܣܒܪܬܐ

CU-1700 ܩܪܝܢܐ ܕܪܡܫܐ ܕܫܒܬܐ ܕܣܒܪܬܐ. ܡܬܝ.

Rubric 17: Lesson of the dawn of the Sabbath of the Gospel

VS-268 (mg.) ⌜ܫܒܬܐ ܕܨܦܪܐ⌝

BN-51 ܩܪܝܢܐ ܕܨܦܪܐ ܕܫܒܬܐ ܕܣܒܪܬܐ

BM-18714 ܕܨܦܪܐ ܡܢ ܡܬܝ.

The first five rubrics are found only in manuscripts belonging to Sequence A, since Sequence A begins with readings for Maundy Thursday, while Sequence B begins with the lessons for Good Friday. All three of the manuscripts (VS-268, BN-51, and BM-18714) contain Rubric 1 which identifies the lesson for the dawn of Maundy Thursday. Each manuscript then begins the lesson with Luke 22:1. The variations in the wording of the rubric itself are characteristic of the typical variations from manuscript to manuscript. VS-268 always uses a minimum of words and places the rubric in the margin. The title of the gospel with which the passage begins is usually inserted in the text at the point where the lesson begins, although in this opening lesson the title of the gospel is given in the margin with the rubric. BM-18714 usually has the longest rubrics even to the point of repetition and invariably includes the title of the gospel from which the opening quotation of the lesson is taken. In Rubric 2 BM-18714 identifies Matthew as [illegible](apostle or messenger). The rubrics of BN-51 are slightly longer than those found in VS-268 and shorter than the rubrics in BM-18714. The title of the gospel with which the reading begins is only infrequently included in the rubric.

Rubrics 2 and 5, which are found in BM-18714 and BN-51, respectively, identify the same reading, though in a different order. The rubric marks the lesson for Maundy Thursday in which the woman anoints Jesus with ointment in the house of Simon the leper. Only material from the Gospel of Matthew is included in this lesson.

Rubric 3 is found in both BN-51 and BM-18714 and draws material only from the Gospel of John. It is the reading which describes the scene as Jesus washes the feet of the disciples. BM-18714 divides the lesson into two different readings. The second half of the reading is subsumed under Rubric 4: "The lesson for after the washing; in John."

Rubric 6 is the first one which all six manuscripts have in common. Rubric 6 is the opening reading in Sequence B and signifies the lesson for the dawn of Good Friday. As noted above, each of the three manuscripts which follows Sequence B (BN-52, BN-31, and CU-1700) includes an incipit which identifies the succeeding material as a combination of quotations taken from the four gospels. There is an unusual unanimity in the wording of the rubric itself in all six manuscripts. Only VS-268 and BN-31 omit ܩܪ̈ܝܢܐ. BN-52 uses ܕܪܡܫܐ instead of [illegible] designating a later part of the evening following vespers or twilight and further identifies the time for the lesson as "at the moment (or time) of the offering." BN-52 also adds the notation: [illegible]. BM-18714 has a notation at the end of the rubric which states that the reading begins in Luke (ܒܠܘܩܐ), when in fact, all six manuscripts begin with Matthew 26:20a or Mark 14:17a.[1]

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[1] The verses are identical with only a change in word order.

The manuscripts which follow Sequence A (VS-268, BN-51, and BM-18714) use the words ܕܙܒܢܐ ܩܕܡܝܐ ("of the first moment, time, or season"), while the manuscripts which follow Sequence B use the words ܕܩܘܡܐ ܩܕܡܝܐ ("of the first station or watch") to designate the reading for the first watch of the night of Good Friday in Rubric 7. BM-18714 and CU-1700 add the notation which designates the Gospel of John as the source of the opening words of the lesson. The six manuscripts all begin with John 13:31. VS-268 has a strange notation in the text at this break between John 13:30 and 31, for it reads: ܫܠܡ ܗܘ. This unexpected notation may be a reflection of the Diatessaron which inserts Matthew 26:25 between John 13:29 and 30.[1]

Rubric 8 is placed between Matthew 26:46 and 47 in members of both sequences. Rubric 8 identifies the reading for the second watch of the night of Good Friday. Manuscripts which follow Sequence A again prefer ܕܙܒܢܐ to ܕܩܘܡܐ which the manuscripts of Sequence B use. BM-18714 and CU-1700 note that the following material is drawn from Matthew. The rubrics in VS-268 are all in the margin, but punctuation and the notation ܫܠܡ mark the location of the rubric in the text between verse 46 and 47 of Matthew 26.

The preference of the manuscripts of Sequence A for

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[1] Marmardji, op. cit., p. 429. Chapter XLV, verse 8 of the Arabic Diatessaron. Cf. Augustinus Ciasca, Tatiani Evangeliorum Harmoniae Arabice (Romae: Typographia Polyglotta, 1888) p. 80.

ܕܚܫܐ over ܕܨܘܡܐ is also exhibited in Rubric 9, which designates the lesson for the third watch of the night of Good Friday. Rubric 9 is located slightly earlier in Sequence B than in Sequence A. The manuscripts which follow Sequence A place John 18:12-14 under Rubric 8, while the manuscripts in Sequence B subsume the same passage under Rubric 9. The significance of this variation in location will be discussed in the following section.

Rubric 10 introduces the reading for the dawn of Good Friday. Again there is a relative unanimity of wording. The unexpected variation is that BN-52 includes a reference to the Gospel of Matthew from which the first verses are drawn, while CU-1700, which usually includes such a reference, fails to do so. The marginal rubric in VS-268 is nearly illegible, but there is a textual insertion (ܫܠܡ) between Matthew 26:75 and 27:1 to indicate the point at which the lesson begins.

Rubric 11 is drawn largely from the Gospel of Luke in the lesson for the third hour of Good Friday. CU-1700 and BN-52 insert ܕܝܘܡܐ before ܕܥܪܘܒܬܐ in Rubrics 11 through 14. BM-18714, CU-1700, and BN-52 include notations identifying the gospel from which the first section of the lesson is taken. VS-268 includes the insertion (ܠܘܩܐ ܦܦܦ) in the text to designate the point at which the lesson introduced by the marginal rubric begins.

The reading for the midday of Good Friday is numbered Rubric 12 for Sequence B and Rubric 13 for Sequence A because of a disagreement over the exact contents of each lesson. In Sequence B Rubric 12 begins with a mosaic of Matthew 27:27-30 and parallels and then turns to John 19:4-16a. Sequence A, which usually prefers longer, unbroken passages from a single gospel, breaks into one of the few long passages in Sequence B to insert Rubric 13 between John 19:12 and 13. Both CU-1700 and BN-52, members of Sequence B, identify the Gospel of Matthew as the source of the opening words. VS-268, a member of Sequence A, indicates the beginning of the lesson designated by Rubric 13 at John 19:13 by the insertion of [illegible] in the text. The significance of the variation in contents will be considered in the next section.

The beginning of the lesson for the ninth hour of Good Friday is marked by Rubric 14 and commences the reading with Mark 15:34. CU-1700 and BN-52 insert [illegible] following [illegible], while only BM-18714 and CU-1700 include in the text the notation which designates Mark as the source of the opening words.

The lesson for the adoration of the cross on Good Friday marked by Rubric 15 is identical in content in both sequences with the exception of the opening portion of a verse. Sequence B includes the cognizance of those who stood at a distance from the cross in Luke 23:49a under Rubric 15, while Sequence A includes it in the previous lesson.

Rubric 16 is the last rubric of the Passion Harmony included in all six manuscripts. It marks the lesson for the vespers of the Sabbath of the Good News (Gospel). CU-1700 disagrees with the other five sources by substituting ܕܪܡܫܐ for ܕܪܡܫܗ. BM-18714, BN-52, and CU-1700 include the textual notation which identifies the opening words as a part of the Gospel of Matthew.

Rubric 17 is found only in the manuscripts which follow Sequence A and the rubric in VS-268 is only partially legible. BN-51, with the longest rubric, entitles the reading from Matthew 27:62-66: "The lesson of the dawn of the Sabbath of the Good News (Gospel)." BM-18714 reads simply: "Of dawn; from Matthew." Just before the opening words of the lesson VS-268 has the notation: ܠܘܩܐ ⁘⁘⁘. The notation must be a mistaken reference to the material just completed, which is Luke 23:54b-56, rather than to the material which follows.

Thus, a comparison of the rubrics reveals sufficient similarities to suggest that the two sequences are closely related. The major disparities between Sequence A and Sequence B are seen in the additional readings included in Sequence A before and after the lessons for Good Friday and the disagreement over the location of Rubrics 9, 12-13, and 15.

Sequence A includes four different lections for Maundy Thursday which are not included in Sequence B and adds an additional lection for Easter Eve at the end. Since two of the members of Sequence A are lectionaries (BM-18714 and BN-51) which contain no special introduction or other notice of the peculiar nature of the Passion Harmony, the extent of the Passion Harmony in Sequence A is determined by the indicators in VS-268. VS-268 contains a special introduction to the Passion Harmony and the lesson introduced by Rubric 1. It also contains the lesson for dawn of the Sabbath of the Gospel under Rubric 17. The manuscript becomes illegible in the middle of Matthew 27:66. BM-18714 confirms that the lection is the last in the Passion Harmony by the addition of a colophon which states that it was assembled by Daniel of Beth Batin. VS-268 contains a few legible remnants of the same colophon.

The members of the two sequences also disagree over the exact content of the lessons under Rubrics 9, 12-13, and 15. Sequence A includes John 18:12-14 under Rubric 8, while Sequence B includes it under Rubric 9. Rubric 12, found only in Sequence B, and Rubric 13, found only in Sequence A, identify the same lesson, but the contents vary widely. In the location of Rubric 15 only a minor displacement of Luke 23:49a is involved.

## C. Comparison of the Structure

The clearest and most important divergences between Sequence A and Sequence B become apparent in the comparison of the manner in which passages of scripture are arranged in the various sources. An exact description of the structural framework for each witness is given in Chapter I by listing consecutively the gospel quotations with the beginning and ending word or words of each passage. In addition each verse was divided into five units based upon the clauses or phrases in the verse and designated as a, b, c, d, or e. In Table XIII[1] the structural frameworks of the eight witnesses have been placed in chart form to facilitate comparison. Where the scriptural designations using the quintuple division of verses do not coincide, the exact variation may be ascertained by checking the framework of the particular witnesses in Chapter I.

It is important to note that the material introduced by the first five rubrics is given in a diatessaric form only in Sequence A. Under Rubrics 2 through 5, however, material is drawn from a single gospel, although there is some parallel material in the other gospels, which might have been used.

The material under Rubric 1 is nearly identical in the three manuscripts which follow Sequence A. All of these manuscripts prefer the account of Luke as he records the plot to destroy Jesus and the rôle of Judas in the plot while the other disciples are preparing for the Passover celebration. The first seven verses of Luke 22 are used without interruption. Between verses 7 and 8 of Luke 22 all three manuscripts insert Matthew 26:17b-e, which notes the presence

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[1] *Vide* pp. 124-138.

## TABLE XIII

## COMPARISON OF STRUCTURAL FRAMEWORK

| | SEQUENCE A | | | | | SEQUENCE B | | |
|---|---|---|---|---|---|---|---|---|
| | VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
| 1 | Rubric | Rubric | Rubric | | | | | |
| | Lk22:1-7 | Lk22:1-7 | Lk22:1-7 | | | | | |
| | Mt26:17b-e | Mt26:17b-e | Mt26:17b-e | | | | | |
| | Lk22:8-11a | Lk22:8-9a | Lk22:8-11a | | | | | |
| | | Mt26:17c-e | | | | | | |
| | | Lk22:10-11a | | | | | | |
| | Mt26:18d-e | Mt26:18d-e | Mt26:18d-e | | | | | |
| | | Mk14:15 | Mk14:15 | | | | | |
| | | Lk22:13 | Lk22:13 | | | | | |
| 2 | | Rubric | | | | | | |
| | | Mt26:1-13 | | | | | | |
| 3 | | Rubric | Rubric | | | | | |
| | | Jn13:1-11 | Jn13:1-19 | | | | | |

|  | VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|---|
| 4 |  | Rubric |  |  |  |  |  |  |
|  |  | Jn13:12-18 |  |  |  |  |  |  |
| 5 |  |  | Rubric |  |  |  |  |  |
|  |  |  | Mt26:6-16 |  |  |  |  |  |
| 6 | Rubric | Rubric | Rubric | Rubric | Rubric | Rubric |  |  |
|  | Illeg.Sec. | Mt26:20a or Mk14:17a | Mt26:20a or Mk14:17a | Mt26:20a | Mt26:20a | Mt26:20a |  |  |
|  | Lk22:14b-15 | Lk22:14b-15 | Lk22:14b-15 | Lk22:14b-16 | Lk22:14b-16 | Lk22:14b-16 |  |  |
|  | Mt26:21 | Mt26:21 | Mt26:21 | Mt26:21 | Mt26:21 | Mt26:21 |  |  |
|  |  |  |  | Lk22:23 | Lk22:23 | Lk22:23 |  |  |
|  | Jn13:2 | Jn13:2 | Jn13:2 | Jn13:2 | Jn13:2 | Jn13:2 |  |  |
|  | Insertion | Insertion | Insertion | Mk14:18-20a | Mk14:18-20a | Mk14:18-20a |  |  |
|  | Jn13:16-19 | Jn13:16-19 | Jn13:16-19 | Jn13:16-19 | Jn13:16-19 | Jn13:16-19 |  |  |
|  |  |  |  | Lk22:21 | Lk22:21 | Lk22:21 |  |  |
|  | Jn13:21-22 | Jn13:21-22 | Jn13:21-22 | Jn13:21-22 | Jn13:21-22 | Jn13:21-22 |  |  |
|  | Mt26:22 | Mt26:22 | Mt26:22 | Mt26:22 | Mt26:22 | Mt26:22 |  |  |
|  | Jn13:23a |  |  |  |  |  |  |  |
|  | Illeg.Sec. |  |  |  |  |  |  |  |
|  | Jn13:24e-26c | Jn13:23-26 | Jn13:23-26c | Jn13:23-26c | Jn13:23-26c | Jn13:23-26c |  |  |

| | VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|---|
| | Mk14:20b-e | Mk14:20b-e | Mk14:20b-e | Mk14:20b | Mk14:20b | Mk14:20b | | |
| | Mt26:23c-29 | Mt26:23c-29 | Mt26:23c-29 | Mt26:23b-24b | Mt26:23b-24b | Mt26:23b-24b | | |
| | | | | Mk14:21c-e | Mk14:21c-e | Mk14:21c-e | | |
| | | | | Mt26:25-28 | Mt26:25-28 | Mt26:25-28 | | |
| | | | | Lk22:19e | Lk22:19e | Lk22:19e | | |
| | | | | Mt26:29 | Mt26:29 | Mt26:29 | | |
| | Lk22:28-30 | Lk22:28-30 | Lk22:28-30 | Lk22:28-30 | Lk22:28-30 | Lk22:28-30 | | |
| | Illeg.Sec. | | | | | | | |
| | Jn13:26e-30 | Jn13:26d-30 | Jn13:26d-30 | Jn13:26d-30 | Jn13:26d-30 | Jn13:26d-30 | | |
| 7 | Rubric | Rubric | Rubric | Rubric | Rubric | Rubric | | |
| | Jn13:31-32 | Jn13:31-32 | Jn13:31-32 | Jn13:31-32 | Jn13:31-32 | Jn13:31-32a | | |
| | Mt26:30-32 | Mt26:30-32 | Mt26:30-32 | Mt26:30-32 | Mt26:30-32 | Mt26:30-32 | | |
| | Lk22:31-32 | Lk22:31-32 | Lk22:31-32 | Lk22:31-32 | Lk22:31-32 | Lk22:31-32 | | |
| | | | | Jn13:36-37a | Jn13:36-37a | Jn13:36-37a | | |
| | | | | Lk22:33c-e | Lk22:33c-e | Lk22:33c-e | | |
| | | | | Jn13:37b-38 | Jn13:37b-38d | Jn13:37b-38d | | |
| | Mt26:33-34a | Mt26:33-34b | Mt26:33-34b | Mt26:33 | Mt26:33-34a | Mt26:33-34a | | |
| | Illeg.Sec. | Mk14:30c-e | Mk14:30c-e | Mk14:30a-c | Mk14:30b-c | Mk14:30b-c | | |

| VS-268<br>(A.D.859) | BM-18714<br>(A.D.1214) | BN-51<br>(A.D.1138) | BN-52<br>(A.D.1165) | CU-1700<br>(A.D.1169) | BN-31<br>(A.D.1203) | Spoer<br>(A.D.1262) | Marmardji<br>(17th cent.) |
|---|---|---|---|---|---|---|---|
|  |  |  | Mt26:34e | Mt26:34e | Mt26:34e |  |  |
|  |  |  | Lk22:34e | Lk22:34e | Lk22:34e |  |  |
| Mt26:35c-e | Mt26:35 | Mt26:35 | Mt26:35 | Mt26:35 | Mt26:35 |  |  |
| Jn16:31-32 |  |  | Jn16:31-32 | Jn16:31-32 | Jn16:31-32 |  |  |
| Lk22:35-38 | Lk22:35-38 | Lk22:35-38 | Lk22:35-38 | Lk22:35-38 | Lk22:35-38 |  |  |
| Jn18:1-2 |  |  | Jn18:1-2 | Jn18:1-2 | Jn18:1-2 |  |  |
| Mt26:36c-38 | Mt26:36a-b | Mt26:36a-b | Mt26:36-38 | Mt26:36-38 | Mt26:36-38 |  |  |
| Illeg. Sec. | Jn18:2 | Jn18:2 |  |  |  |  |  |
|  |  |  | Lk22:40-41a | Lk22:40-41a | Lk22:40-41a | Lk22:41a | Lk22:41a |
|  |  |  | Mk14:35 | Mk14:35 | Mk14:35 | Mk14:35 | Mk14:35 |
|  |  |  | Lk22:41b-42a | Lk22:41b-42a | Lk22:41b-42a | Lk22:41b-42a | Lk22:41b-42a |
|  |  |  | Mk14:36b | Mk14:36b | Mk14:36b | Mk14:36b | Mk14:36b |
|  |  |  | Lk22:42b-e | Lk22:42b-e | Lk22:42c-e | Lk22:42c-e | Lk22:42c-e |
|  |  |  | Mk14:36e | Mk14:36e | Mk14:36e | Mk14:36e | Mk14:36e |
|  |  |  | Mt26:40a | Mt26:40a | Mt26:40a | Mt26:40a | Mt26:40a |
|  |  |  | Mk14:37b | Mk14:37b | Mk14:37b | Mk14:37b | Mk14:37b |
| Mt26:39-41 | Mt26:36c-41 | Mt26:36c-41 | Mt26:40b-42a | Mt26:40b-42a | Mt26:40b-42a | Mt26:40b-42a | Mt26:40b-41a |

| | VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Mk14:38b-e |
| | | | | | | | | Mt26:42a |
| | | | | Mt26:39b | Mt26:39b | Mt26:39b | Mt26:39b | Mt26:39b |
| | | | | Mt26:42b-e | Mt26:42b-e | Mt26:42b-e | Mt26:42b-e | Mt26:42b-e |
| | Lk22:43-44 | Lk22:43-44 | Lk22:43-44 | Lk22:43-45a | Lk22:43-45a | Lk22:43-44 | | |
| | | | | Mk14:40a | Mk14:40a | Mk14:40a | | |
| | | | | Lk22:45b-46 | Lk22:45b-46 | Lk22:45b-46 | | |
| | | | | Mk14:40c-e | Mk14:40c-e | Mk14:40c-e | | |
| | Mt26:42-46 | Mt26:42-46 | Mt26:42-46 | Mt26:44-46 | Mt26:44-46 | Mt26:44-46 | | |
| 8 | Rubric | Rubric | Rubric | Rubric | Rubric | Rubric | | |
| | Mt26:47a | Mt26:47 | Mt26:47-50b | Mt26:47-48 | Mt26:47-48 | Mt26:47-48 | | |
| | Illeg. Sec. | | | Mk14:44e(mg) | Mk14:44e | Mk14:44e | | |
| | | | | Mt26:49-50b | | | | |
| | | | | Jn18:3 | Jn18:3-5 | Jn18:3-5 | | |
| | Mt26:48b-50b | | | | Mt26:49-50a | Mt26:49-50a | Mt26:49-50a | Mt26:49-50a |
| | | | | Lk22:48 | Lk22:48b-e | Lk22:48b-e | Lk22:48b-e | Lk22:48b-e |
| | Jn18:4-9 | Jn18:4-9 | Jn18:4-9 | Jn18:4-9 | | | | |
| | | Mt26:48-50 | | | Mt26:50b | Mt26:50b | Mt26:50b | Mt26:50b |

|  | VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|---|
|  |  |  |  |  | Jn18:6-9 | Jn18:6-9 | Jn18:6-9 | Jn18:6-9 |
|  | Mt26:50c-e |  | Mt26:50c-e | Mt26:50c-e | Mt26:50c-e | Mt26:50c-e | Mt26:50c-e | Mt26:50c-e |
|  |  |  |  | Lk22:49 | Lk22:49 | Lk22:49 | Lk22:49 | Lk22:49 |
|  | Jn18:10-11 | Jn18:10-11 | Jn18:10-11 | Jn18:10 | Jn18:10 | Jn18:10 | Jn18:10 | Jn18:10 |
|  |  |  |  | Lk22:51a | Lk22:51a | Lk22:51a | Lk22:51a | Lk22:51a |
|  |  |  |  | Jn18:11b | Jn18:11b | Jn18:11b | Jn18:11b | Jn18:11b |
|  |  |  |  | Lk22:51b | Lk22:51b | Lk22:51b | Lk22:51b | Lk22:51b |
|  |  |  |  | Jn18:11c-e | Jn18:11c-e | Jn18:11c-e | Jn18:11c-e | Jn18:11d-e |
|  |  |  |  |  |  |  |  | Jn18:11c |
|  | Mt26:52b-53 | Mt26:52b-54 | Mt26:52b-54 | Mt26:52b-54 | Mt26:52b-54 | Mt26:52b-54 | Mt26:52b-54 | Mt26:52b-54 |
|  | Illeg.Sec. | Lk22:51c-e | Lk22:51c-e | Lk22:51c-e | Lk22:51c-e | Lk22:51c-e | Lk22:51c-e | Lk22:51c-e |
|  | Mt26:55a | Mt26:55a | Mt26:55a | Mt26:55a-b | Mt26:55a-b | Mt26:55a-b | Mt26:55a-b | Mt26:55a-b |
|  | Lk22:52-53 | Lk22:52-53 | Lk22:52-53 | Lk22:52b-53 | Lk22:52b-53 | Lk22:52b-53 | Lk22:52b-53 | Lk22:52b-53 |
|  | Mt26:56 | Mt26:56 | Mt26:56 | Mt26:56 | Mt26:56 | Mt26:56 | Mt26:56 | Mt26:56 |
|  | Mk14:51-52 | Mk14:51-52 | Mk14:51-52 | Mk14:51-52 | Mk14:51-52 | Mk14:51-52 | Mk14:51-52 | Mk14:51-52 |
| 9 |  |  |  | Rubric | Rubric | Rubric | Rubric |  |
|  | Jn18:12-14 | Jn18:12-14 | Jn18:12-14 | Jn18:12-15a | Jn18:12-15a | Jn18:12-15a | Jn18:12-15a | Jn18:12-15a |

| | VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|---|
| 9 | Rubric | Rubric | Rubric | | | | | |
| | Mt26:57b-e | Mt26:57 | Mt26:57b-e | | | | | |
| | | | | Mt26:58b | Mt26:58b | Mt26:58b | Mt26:58b | Mt26:58b |
| | Jn18:15-16 | Jn18:15-16 | Jn18:15-16 | Jn18:15b-16 | Jn18:15b-16 | Jn18:15b-16 | Jn18:15b-16 | Jn18:15b-16 |
| | Illeg.Sec. | Mt26:58c-e | Mt26:58c-e | Mt26:58c-e | Mt26:58c-e | Mt26:58c-e | Mt26:58c-e | Mt26:58c-e |
| | Jn18:18b-23 | Jn18:18-23 | Jn18:18-23 | Jn18:17-24 | Jn18:17-24 | Jn18:17-24 | Jn18:17 | Jn18:17 |
| | | | | Mt26:57c | Mt26:57c | Mt26:57c | | |
| | | | | Mk14:53b-e | Mk14:53b-e | Mk14:53b-e | | |
| | | | | Mt26:59 | Mt26:59 | Mt26:59 | | |
| | Mk14:55-56 | Mk14:55-56 | Mk14:55-56 | Mk14:55d-56 | Mk14:55d-56 | Mk14:55d-56 | | |
| | | | | Mt26:60b-e | Mt26:60b-e | Mt26:60b-d | | |
| | | | | Mk14:57c-58a | Mk14:57c-58a | Mk14:57c-58a | | |
| | Mt26:60d-63 | Mt26:60d-73 | Mt26:60d-73 | Mt26:61b-d | Mt26:61b-d | Mt26:61b-d | | |
| | Illeg. Sec. | | | Mk14:58c-60 | Mk14:58c-60 | Mk14:58c-60 | | |
| | | | | Mt26:63a | Mt26:63a | Mt26:63a | | |
| | | | | Mk14:61b | Mk14:61b | Mk14:61b | | |
| | | | | Mt26:63b-e | Mt26:63b-e | Mt26:63b-e | | |
| | | | | Mk14:61d-e | Mk14:61d-62 | Mk14:61d-62 | | |

| | VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|---|
| | Mt26:64e-73 | | | Mt26:65-68 | Mt26:65-68 | Mt26:65-68 | | |
| | | | | Mk14:65d-e | Mk14:65d-e | Mk14:65d-e | | |
| | | | | Mt26:69a | Mt26:69a | Mt26:69a | | Mt26:69a |
| | | | | Mk14:66-68 | Mk14:66-68 | Mk14:66-68 | | Mk14:66-68 |
| | | | | Mt26:71a | Mt26:71a | Mt26:71a | | Mt26:71a |
| | | | | Mk14:69a | Mk14:69a | Mk14:69a | | Mk14:69a |
| | | | | Mt26:71c-73 | Mt26:71c-73 | Mt26:71c-73 | | Mt26:71c-73d |
| | Jn18:26 | Jn18:26 | Jn18:26 | Jn18:26-27a | Jn18:26-27a | Jn18:26-27a | | Jn18:26-27a |
| | Mt26:74-75 | Mt26:74-75 | Mt26:74-75 | Mt26:74a | Mt26:74a | Mt26:74a | | Mt26:74a |
| | | | | Mk14:71b-72a | Mk14:71b-72a | Mk14:71b-72a | | Mk14:71b-e |
| | | | | Lk22:61a-b | Lk22:61a-b | Lk22:61a-b | | Lk22:61a |
| | | | | Mk14:72d | Mk14:72d | Mk14:72d | | |
| | | | | Lk22:61c-62 | Lk22:61c-62 | Lk22:61c-62 | | Lk22:61c-62 |
| 10 | Rubric | Rubric | Rubric | Rubric | Rubric | Rubric | | |
| | Illeg.Sec. | | | | | | | |
| | Mt27:2 | Mt27:1-2 | Mt27:1-2 | Mt27:1-2 | Mt27:1-2 | Mt27:1-2 | | |
| | Jn18:28a | Jn18:28a | Jn18:28a | Jn18:28-30 | Jn18:28-38 | Jn18:28-38 | | |
| | Jn18:28c-32 | Jn18:28c-32 | Jn18:28c-32 | | | | | |
| | | | | Mt27:11a | | | | |

| VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|
| | | | Jn18:31-38 | | | | |
| | | | Mk15:3a | Mk15:3a | Mk15:3a | | |
| Mt27:12-13b | Mt27:12-13b | Mt27:12-13b | Mt27:12a | Mt27:12a | Mt27:12a | | |
| | | | Mk15:3b-e | Mk15:3b-e | Mk15:3b-e | | |
| | | | Mt27:13a | Mt27:13a | Mt27:13a | | |
| Mk15:4d | Mk15:4d | Mk15:4d | Mk15:4d | Mk15:4d | Mk15:4d | | |
| Mt27:13e-14 | Mt27:13e-14 | Mt27:13e-14 | Mt27:13e | Mt27:13e | Mt27:13e | | |
| | | | Mk15:5a | Mk15:5a | Mk15:5a | | |
| | | | Mk15:4 | Mk15:4 | Mk15:4 | | |
| Jn18:33-36<br>Illeg. Sec.<br>Jn18:37-38 | Jn18:33-38 | Jn18:33-38 | | | | | |
| Mt27:15-16 | Mt27:15-16 | Mt27:15-16 | Mt27:14-16 | Mt27:14-16 | Mt27:14-16 | | |
| | | | Mk15:7b-8 | Mk15:7b-8 | Mk15:7b-8 | | |
| Lk23:19or25 | Lk23:19or25 | Lk23:19or25 | | | | | |
| Mt27:17-19 | Mt27:17-19 | Mt27:17-19 | Mt27:17 | Mt27:17 | Mt27:17 | | |
| | | | Mk15:10 | Mk15:10 | Mk15:10 | | |
| | | | Mt27:19-21 | Mt27:19-21 | Mt27:19-21 | | |

|  | VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|---|
|  |  |  |  | Mk15:12a-b | Mk15:12a-b | Mk15:12a-b |  |  |
|  |  |  |  | Mt27:22b | Mt27:22b | Mt27:22b |  |  |
|  |  |  |  | Mk15:12c-14a | Mk15:12c-14a | Mk15:12c-14a |  |  |
|  | Mt27:24-25 | Mt27:24-25 | Mt27:24-25 | Mt27:23b-25 | Mt27:23b-25 | Mt27:23b-25 |  |  |
|  | Illeg.Sec. |  |  |  |  |  |  |  |
|  | Jn19:2d-5 | Jn19:1-5 | Jn19:1-5 | Jn19:1 | Jn19:1 | Jn19:1 |  |  |
|  |  |  |  | Mt27:26 | Mt27:26 | Mt27:26 |  |  |
|  | Mt27:3-10 | Mt27:3-10 | Mt27:3-10 | Mt27:3-10 | Mt27:3-10 | Mt27:3-10 |  |  |
| 11 | Rubric | Rubric | Rubric | Rubric | Rubric | Rubric |  |  |
|  | Lk22:66 | Lk22:66-23:16 | Lk22:66-23:16 | Lk22:66-23:2 | Lk22:66-68 | Lk22:66-68 |  |  |
|  | Illeg. Sec. |  |  |  | Mt26:64c | Mt26:64c |  |  |
|  | Lk22:68-23:8 |  |  |  | Lk22:69-23:2 | Lk22:69-23:2 |  |  |
|  | Illeg.Sec. |  |  |  |  |  |  |  |
|  |  |  |  | Mt27:11a | Mt27:11a | Mt27:11a |  |  |
|  | Lk23:9b-16 |  |  | Lk23:3-16 | Lk23:3-16 | Lk23:3-16 |  |  |
|  |  |  |  | Jn18:39 | Jn18:39 | Jn18:39 |  |  |
|  |  |  |  | Lk23:17-18 | Lk23:17-18 | Lk23:17-18 |  |  |
|  |  |  |  | Jn18:40c-e | Jn18:40c-e | Jn18:40c-e |  |  |

|  | VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|---|
|  |  |  |  | Lk23:19-23 | Lk23:19-23 | Lk23:19-23 |  |  |
|  |  |  |  | Mk15:25a | Mk15:25a | Mk15:25a |  |  |
|  |  |  |  | Mk15:15a | Mk15:15a | Mk15:15a |  |  |
|  |  |  |  | Lk23:24b-25 | Lk23:24b-25 | Lk23:24b-25 |  |  |
|  |  |  |  | Mk15:15d-e | Mk15:15d-e | Mk15:15d-e |  |  |
| 12 |  |  |  | Rubric | Rubric | Rubric | Rubric |  |
|  |  |  |  | Mt27:27a | Mt27:27a | Mt27:27a | Mt27:27a | Mt27:27a |
|  |  |  |  | Mk15:16b | Mk15:16b | Mk15:16b | Mk15:16b | Mk15:16b |
|  |  |  |  | Mt27:27c-28 | Mt27:27c-28 | Mt27:27c-28 | Mt27:27c-28 | Mt27:27c-28 |
|  |  |  |  | Jn19:2d-e | Jn19:2d-e | Jn19:2d-e | Jn19:2d-e | Jn19:2d-e |
|  |  |  |  | Mt27:29a-c | Mt27:29a-c | Mt27:29a-c | Mt27:29a-c | Mt27:29a-c |
|  |  |  |  | Mk15:18a | Mk15:18a | Mk15:18a | Mk15:18a | Mk15:18a |
|  |  |  |  | Jn19:3 | Jn19:3 | Jn19:3 | Jn19:3 | Jn19:3 |
|  |  |  |  | Mt27:30 | Mt27:30 | Mt27:30 | Mt27:30 | Mt27:30 |
|  | Jn19:7-11a<br>Illeg.Sec.<br>Jn.19:12 | Jn19:7-12 | Jn19:7-12 | Jn19:4-16a | Jn19:4-16a | Jn19:4-16a | Jn19:4-15 | Jn19:4-15 |
| 13 | Rubric | Rubric | Rubric |  |  |  |  |  |

| VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|
| Jn19:13-17a | Jn19:13-17a | Jn19:13-17a | | | | | |
| | | | Mt27:31a | Mt27:31a | Mt27:31a | | |
| Mk15:20c-21 | Mk15:20c-21 | Mk15:20c-21 | Mk15:20b-e | Mk15:20b-e | Mk15:20b-e | | |
| | | | Jn19:16b-18a | Jn19:16b-18a | Jn19:16b-18a | | |
| | | | Lk23:26a | Lk23:26a | Lk23:26a | | |
| | | | Mk15:21 | Mk15:21 | Mk15:21 | | |
| Lk23:26c-28 | Lk23:26c-32 | Lk23:26c-32 | Lk23:26c-32 | Lk23:26c-32 | Lk23:26c-32 | | |
| Illeg.Sec. | | | | | | | |
| Lk23:29b-32 | | | | | | | |
| Mk15:22-24a | Mk15:22-24a | Mk15:22-24a | Mk15:22-23 | Mk15:22-23 | Mk15:22-23 | | |
| | | | Lk23:33a | Lk23:33a | Lk23:33a | | |
| | | | Mk15:27 | Mk15:27 | Mk15:27 | | |
| | | | Jn19:18e | Jn19:18e | Jn19:18e | | |
| | | | Mk15:28 | Mk15:28 | Mk15:28 | | |
| | | | Mt27:35a | Mt27:35a | Mt27:35a | | |
| Mt27:37a | Mt27:37a | Mt27:37a | Mt27:37a-b | Mt27:37a-b | Mt27:37a-b | | |
| | | | Mt27:36 | Mt27:36 | Mt27:36 | | |
| Lk23:34a | Lk23:34a | Lk23:34a | Lk23:34a | Lk23:34a | Lk23:34a | | |
| Jn19:19-23 | Jn19:19-27 | Jn19:19-27 | Jn19:19-24 | Jn19:19-24 | Jn19:19-24 | | |

| | VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|---|
| | Illeg.Sec. | | | | | | | |
| | Jn19:24b-27 | | | | | | | |
| | | | | Lk23:35a | Lk23:25a | Lk23:35a | Lk23:35a | Lk23:35a |
| | | | | Mt27:39-42d | Mt27:39-42d | Mt27:39-42d | Mt27:39-42d | Mt27:39-40a |
| | Mk15:27-30d | Mk15:27-30d | Mk15:27-30d | | | | | Mk15:29 |
| | | | | | | | | Mt27:40c-42d |
| | | | | Mk15:32b | Mk15:32b | Mk15:32b | Mk15:32b | Mk15:32b-e |
| | Mt27:40d-44 | Mt27:40d-43 | Mt27:40d-43 | Mt27:42e-43 | Mt27:42e-43 | Mt27:42e-43 | Mt27:42e-43 | Mt27:43 |
| | Illeg.Sec. | | | Lk23:36 | Lk23:36-37 | Lk23:36-37 | Lk23:36-37 | Lk23:36-37 |
| | Lk23:39b-45a | Lk23:39-45a | Lk23:39-45a | Lk23:39-44a | Lk23:39-44a | Lk23:39-44a | Lk23:39-43 | Lk23:39-43 |
| | | | | Mt27:45 | Mt27:45 | Mt27:45 | | |
| | | | | Lk23:45a | Lk23:45a | Lk23:45a | | |
| 14 | Rubric | Rubric | Rubric | Rubric | Rubric | Rubric | | |
| | Mk15:34-35 | Mk15:34-35 | Mk15:34-35 | Mk15:34 | Mk15:34 | Mk15:34 | | |
| | | | | Mt27:47-49d | Mt27:47-49d | Mt27:47-49 | | |
| | | | | Mk15:36e | Mk15:36e | | | |
| | Jn19:28-30b | Jn19:28-30b | Jn19:28-30b | Jn19:25-30b | Jn19:25-30b | Jn19:25-30b | | |
| | Lk23:46a | Lk23:46a-c | Lk23:46a-c | Lk23:46a-c | Lk23:46a-c | Lk23:46a-c | | |

|  | VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|---|
|  | Illeg.Sec. | Jn19:30c | Jn19:30c | Jn19:30c-e | Jn19:30c-e | Jn19:30c-e |  |  |
|  | Mt27:51b-54 | Mt27:51-54 | Mt27:51-54 | Mt27:51d-54 | Mt27:51d-54 | Mt27:51d-54 |  |  |
|  | Lk23:48-49b | Lk23:48-49b | Lk23:48-49b | Lk23:48 | Lk23:48 | Lk23:48 |  |  |
|  |  |  |  | Rubric | Rubric | Rubric |  |  |
| 15 |  |  |  | Lk23:49a-b | Lk23:49a-b | Lk23:49a-b |  |  |
|  | Rubric | Rubric | Rubric |  |  |  |  |  |
|  | Mt27:55-56 | Mt27:55-56 | Mt27:55-56 | Mt27:55-56 | Mt27:55-56 | Mt27:55-56 |  |  |
|  | Mk15:40e | Mk15:40e | Mk15:40e | Mk15:40e | Mk15:40e | Mk15:40e |  |  |
|  | Mk15:41c-e | Mk15:41c-e | Mk15:41c-e | Mk15:41c-e | Mk15:41c-e | Mk15:41c-e |  |  |
|  | Jn19:31<br>Illeg.Sec.<br>Jn19:33-37 | Jn19:31-37 | Jn19:31-37 | Jn19:31-37 | Jn19:31-37 | Jn19:31-37 |  |  |
| 16 | Rubric | Rubric | Rubric | Rubric | Rubric | Rubric |  |  |
|  | Mt27:57 | Mt27:57 | Mt27:57 | Mt27:57a | Mt27:57a | Mt27:57a |  |  |
|  |  |  |  | Mk15:42b-e | Mk15:42b-e | Mk15:42b |  |  |
|  |  |  |  | Mt27:57b | Mt27:57b | Mt27:57b |  |  |
|  |  |  |  | Mk15:43a-b | Mk15:43a | Mk15:43a |  |  |
|  |  |  |  |  | Lk23:51c | Lk23:51c |  |  |

| | VS-268 (A.D.859) | BM-18714 (A.D.1214) | BN-51 (A.D.1138) | BN-52 (A.D.1165) | CU-1700 (A.D.1169) | BN-31 (A.D.1203) | Spoer (A.D.1262) | Marmardji (17th cent.) |
|---|---|---|---|---|---|---|---|---|
| | | | | | Mk15:43b | | | |
| | Lk23:50b-51 | Lk23:50b-51 | Lk23:50b-51 | Lk23:50e | Lk23:50e | Lk23:50e | | |
| | | | | | | Mk15:43b | | |
| | | | | Mt27:57d-e | Mt27:57d-e | Mt27:57d-e | Mt27:57d-e | Mt27:57d-e |
| | | | | Lk23:51a | | | | |
| | | | | Mk15:43c | | | | |
| | Jn19:38c | Jn19:38c | Jn19:38c | Jn19:38c | Jn19:38c | Jn19:38c | Jn19:38c | Jn19:38c |
| | | | | | Lk23:51a | Lk23:51a | Lk23:51a | Lk23:51a |
| | Mk15:43d-45a | Mk15:43d-45a | Mk15:43d-45a | Mk15:43c-45a | Mk15:43c-45a | Mk15:43c-45a | Mk15:43c-45a | Mk15:43c-45a |
| | Mt27:58b-59a | Mt27:58b-59a | Mt27:58b-59a | Mt27:58b-59 | Mt27:58b-59 | Mt27:58b-59 | Mt27:58b-59 | Mt27:58b-59 |
| | Jn19:39-40 | Jn19:39-42 | Jn19:39-42 | Jn19:39-41c | Jn19:39-41c | Jn19:39-41c | Jn19:39-41c | Jn19:39-41c |
| | Illeg.Sec. | | | Mt27:60b | Mt27:60b | Mt27:60b | Mt27:60b | Mt27:60b |
| | Jn19:41b-42 | | | Jn19:41e-42 | Jn19:41e-42 | Jn19:41e-42 | Jn19:41e-42 | Jn19:41e-42 |
| | Mt27:60c-e | Mt27:60c-e | Mt27:60c-e | Mt27:60c-e | Mt27:60c-e | Mt27:60c-e | Mt27:60c-e | Mt27:60c-e |
| | Lk23:54b-56 | Lk23:54b-56 | Lk23:54b-56 | Lk23:54-56 | Lk23:54-56 | Lk23:54-56 | | |
| 17 | Rubric | Rubric | Rubric | | | | | |
| | Mt27:62-66 | Mt27:62-66 | Mt27:62-66 | | | | | |

of all the disciples near Jesus, although according to Luke 22:8 Peter and John are the agents whom Jesus appoints. BM-18714 repeats the question in Matthew 26:17c-e after the first half of Luke 22:9, thus placing the question of the disciples (according to Matthew) in the mouth of Peter and John. The preference for Matthew 26:17c-e over Luke 22:9b is probably due to the more explicit nature of the question in Matthew, although it adds nothing new to the reader's information.

The instructions for the preparation of the Passover are given in Luke 22:10-11a. The directive of Jesus regarding the location of the Passover celebration is quoted from Matthew 26:18d-e. In Luke and Mark the disciples are directed to ask the manager of the household for the use of the upper room, while Matthew presents a demand for the room because: "My time is at hand." The more complete description of the predicted response of the manager of the household is drawn from Mark 14:15. VS-268 becomes illegible at this point, but it does include the first word of Mark 14:15 and contains the marginal rubric ܡܘ⌜....⌝ above the following line. BM-18714 and BN-51 complete the lection by quoting Luke 22:13, which signifies the fulfillment of Jesus's predictions.

Rubrics 2 and 5 are found only in BM-18714 and BN-52, although in a different order and with a slight variation in content. BM-18714 includes the first thirteen verses of

Matthew 26 describing again the plot to destroy Jesus which was already recounted rather briefly in Luke 22:1-2, plus the description of the anointing of Jesus in the house of Simon the leper. In BM-18714 the anointing follows the preparation for the Passover and precedes the foot-washing. BN-51 omits the reference to the plot against Jesus which has already been described in Luke 22:1-2 and adds Matthew 26:14-16 which describes the agreement of Judas and the chief priests outlining the betrayal. Luke 22:3-6 in the first lection of the Passion Harmony had already described this scene. BN-51, however, places the lection after the foot-washing and prior to the prophecy of the betrayal.

Rubric 3 introduces the Maundy Thursday description of the washing of the disciples' feet by Jesus. Both BM-18714 and BN-51 draw their material from John 13, which is the only available source. BN-51 includes the whole scene under one rubric and even adds John 13:19, which is a prediction of the betrayal. BM-18714 divides the passage into two different lessons. The first lesson, under Rubric 3, includes John 13:1-11 in which the event itself is described. Under Rubric 4 the teachings of Jesus on the meaning of the foot-washing are presented. BM-18714 ends the lesson with verse 18 of John 13 and omits the additional reference to the prediction of the betrayal in verse 19.

The lection which describes the institution of the Lord's Supper is introduced by Rubric 6 and is found in all six manuscripts. BN-52 and CU-1700 indicate that the opening words are drawn from Matthew. BM-18714 states that it is taken from the Gospel of Luke, but this information is certainly wrong, for Luke uses ܥܕܢܐ rather than ܪܡܫܐ to specify the time element in his introduction. The opening reading in BN-31 is identical to that found in CU-1700 and BN-52. BM-18714 and BN-51 read ܘܟܕ ܗܘܐ ܪܡܫܐ which does not agree exactly with either Matthew 26:20a (ܟܕ ܕܝܢ ܪܡܫܐ ܗܘܐ:) or Mark 14:17a (ܘܟܕ ܪܡܫܐ ܗܘܐ:). The Peshitta text, however, reads ܘܟܕ ܗܘܐ ܪܡܫܐ in both locations. The opening words of VS-268 are illegible, although the rubric is still decipherable.

The six manuscripts turn to Luke for the next portion of the description. The manuscripts which follow Sequence A use only verses 14b-e and 15, which describe the scene as the disciples are seated at the Passover table and Jesus expresses his strong desire to participate, while the manuscripts which follow Sequence B also add verse 16 in which Jesus looks forward to a final fulfillment in the Kingdom of God.

All six manuscripts agree in quoting the prediction of the betrayal from Matthew 26:21. The manuscripts of Sequence B then add Luke 22:23 (out of sequence according to the Lukan account, in which the disciples question the identity of the betrayer only after participating in the symbolic meal). The use of Luke 22:21 following John 13:16-19 according to Sequence

B indicates a deliberate rearrangement of the Lukan material. The six sources again agree in using John 13:2 to describe the work of the devil in the heart of Judas. BM-18714 and BN-51 had previously quoted the verse under Rubric 3, but repeat it again here.

A second announcement of the presence of the betrayer is drawn from Mark 14:18-20a in the manuscripts of Sequence B. The manuscripts of Sequence A omit the second announcement and introduce the speech of Jesus in John 13:16-19 with the formula: ܬܘܒ ܐܡܪ ܠܗܘܢ ܝܫܘܥ. All six manuscripts then quote the speech of Jesus on the significance of the foot-washing in John 13:16-19, a passage which had already been quoted under Rubric 3 by BN-51 and, with the exception of verse 19, under Rubric 4 in BM-18714. The presence of the betrayer at the table in Luke 22:21 follows immediately in the members of Sequence B, essentially repeating the information already given in Mark 14:18-20a.

The combined witness of all six manuscripts is seen in the next five passages: John 13:21-22, Matthew 26:22, John 13:23-26c, Mark 14:20b-e, and Matthew 26:23c-24b, although members of Sequence B substitute Matthew 26:23b for Mark 14:20c-e and BM-18714 completes John 13:26, while the other witnesses stop with 26c : ܠܚܡܐ ܐܢܐ .܀ and only complete the verse in the last passage under Rubric 6. The illegible section in VS-268 in the opening part of John 13:23-26c does not affect the strength of its witness. The combination of these five passages provides a third (fourth for Sequence B) announcement of the presence of the betrayer at the table, a second (first for Sequence A) account of the self-examination of the disciples, and a description of the position of the beloved disciple at the table. The substitution of Matthew 26:23b for Mark 14:20c-e in Sequence B involves the use of ܐܝܕܐ in the phrase. Matthew 26:23b includes ܐܝܕܐ and Mark 14:20d-e omits it. The completion of John 13:26 in BM-18714 moves the identification of Judas as the traitor to a moment prior to the celebration of the Eucharist by Jesus and his disciples, although BM-18714 agrees with the other five sources by using John 13:26d: ܘܨܒܥ ܝܫܘܥ ܠܚܡܐ ܘܝܗܒ ܠܝܗܘܕܐ ܒܪ ܫܡܥܘܢ ܣܟܪܝܘܛܐ after Luke 22:28-30.

The witnesses to Sequence A complete the record of the institution of the Eucharist from Matthew by quoting Matthew 26:23c-29. The witnesses to Sequence B substitute Mark 14:21c-e for Matthew 26:24c-e. The variations, however, are minor. Matthew uses the feminine ܦܩܚܐ instead of the masculine and a simpler form of the verb. The witnesses to Sequence B also insert Luke 22:19e, which exhorts the disciples to participate in the observance as a memorial of Jesus, between verse 28 and 29 of Matthew 23. The witnesses of both sequences agree in completing the lection with Luke 22:28-30 and John 13:26d-30. The former passage speaks of the share of the kingdom awaiting the disciples and the latter describes the dipping of the morsel and the departure of Judas into the night with the subsequent confusion of the other disciples. The Syriac versification of John 13:30 and 31 differs from the Greek. ܟܕ ܢܦܩ from the opening of verse 31 in Greek is included as the end of verse 30 in Syriac in both the Harclean and Peshitta versions. Such a division involves the redundant proximity of ἐξῆλθεν in Greek and ܢܦܩ in Syriac. The versification followed in the Greek text certainly is the more logical.

In the lesson introduced by Rubric 6 Matthew is followed most closely. Only verse 20b-e, 23a, and 24b (in Sequence B alone) of Matthew 26 are omitted. Most of the Markan account is sandwiched into the Harmony in Sequence B. The Lukan material is rearranged to fit into Matthew's chronology in Sequence B in the following order: Luke 22:14-16, 23, 21, 19e, 28-30. The Johannine material from chapter 13 which relates to the identification of Judas as the betrayer is all included. In this lection, Sequence B differs from Sequence A through the addition of the unique information of Mark and Luke by substitution or insertion.

Members of both sequences draw from John 13:31-32 (13:31b-32 according to Greek versification) in the lesson for the first station (moment) of Good Friday under Rubric 7. The passage from John follows immediately the departure of Judas recorded in verse 30 (verse 31a according to the Greek versification). The manuscripts which follow Sequence B add the conjunction ܘ before ܗܫܐ to adjust for the change in versification. BN-31, however, records only the first part of verse 32 and omits the reference to the prompt glorification of the Son of Man.

The six manuscripts agree in quoting Matthew 26:30-32 and Luke 22:31-32, consecutively. The former passage recounts the departure for the Mount of Olives, the prediction of the scattering of the disciples, and Jesus' prediction that he would precede them into Galilee, while the latter is the prophecy of Peter's denial. The quotation from Luke 22:31-32 again represents a departure from the Lukan chronology where the departure for the Mount of Olives is first recounted in Luke 22:39. The witnesses of Sequence B augment the description of the prediction of the denial with information from John 13:36-37a, Luke 22:33c-e, and John 13:37b-38, consecutively, in which Jesus answers Peter's strong avowal of courage with a specific prediction of his denial before the crow of the cock. CU-1700 and BN-31 omit the last two words of John 13:38 which record the number of Peter's denials.

All six manuscripts again coincide in quoting Matthew 26:33 in which Peter declares his loyalty, a verse similar in intent to Luke 22:33c-e used earlier in Sequence B. The six manuscripts, with the exception of BN-52, add Matthew 26:34a which contains the opening portion of Jesus's response to Peter's statement of fealty. VS-268 becomes illegible at this point, so it is not a strong witness for determining the exact point at which the quotation from

Matthew ends. BM-18714 and BN-51 continue to quote from Matthew and include 26:34b ( ܕܒܗܢܐ ܠܠܝܐ ) instead of the more emphatic Mark 14:30b. Then BM-18714 and BN-51 draw from Mark 14:30c-e, which is a passage nearly identical with John 13:38c-e quoted earlier in Sequence B. BN-52, which does not quote any part of Matthew 26:34, uses Mark 14:30a-c. CU-1700 and BN-31, which quote the opening portion of Matthew 26:34, use Mark 14:30b-e. The three witnesses to Sequence B replace Mark 14:30d-e with Matthew 26:34e, which speaks of the triple denial, and Luke 22:34e, which gives the content of the denial. Thus the witnesses to Sequence B include the double cock-crow and the triple denial.

The reaffirmation of Peter's fealty in Matthew 26:35 is recorded in each of the six manuscripts. Then VS-268 joins the members of Sequence B to include John 16:31-32 in which Jesus predicts the dispersion of the disciples in nearly the same language as Matthew 26:31, a passage given earlier in all six manuscripts. Each of the six manuscripts again coincides in drawing from Luke 22:35-38 the passage which speaks of the two swords. Again VS-268 follows the witnesses of Sequence B in inserting John 18:1-2 between Luke 22:38 and Matthew 26:36. John 18:1-2 describes the approach of Jesus and his disciples to the Garden of Gethsemane and takes cognizance of Judas's knowledge of the customary recourse there. BM-18714 and BN-51, however, record John 18:2, Judas's knowledge of the garden, only after recording the arrival of Jesus in Gethsemane in Matthew 26:36a. BN-52, CU-1700, and BN-31, the members of Sequence B, quote Matthew 26:36a after John 18:2 and complete the Matthaean passage through verse 38. VS-268 does not record Matthew 26:36a, but again coincides with Sequence B in quoting Matthew 26:36c-38, in which Jesus separates the three beloved disciples from the others and prepares to pray. VS-268, thus, omits only the information that the garden is called Gethsemane. VS-268 becomes illegible in the middle of Matthew 26:38 and begins the next folio with Matthew 26:39-41. BM-18714 and BN-51, the other two witnesses to Sequence A, use material from Matthew 26:36b-41 continuously to describe the scene in Gethsemane as Jesus leaves his disciples for the first time.

The Gethsemane scene according to Sequence B is a much more elaborate mosaic of texts. The printed editions of Spoer and Marmardji coincide with the witness of the manuscripts of Sequence B from Luke 22:41a to Matthew 26:42b-e. The three manuscripts, CU-1700, BN-52, and BN-31, include Luke 22:40 just prior to Luke 22:41a, with which the printed editions begin the first section of coincidence. The Lukan passage presents Jesus's exhortation to the disciples and his withdrawal to begin praying. The five witnesses agree in turning from Luke to Mark 14:35 as Jesus falls on the ground and prays that he be spared this hour. The five witnesses then return to Luke 22:41b-42a as Jesus kneels and prays. The words of Jesus's prayer are drawn from Mark 14:36b and Luke 22:42b-e, consecutively, (BN-31, Spoer, and Marmardji omit the opening رب of Luke 22:42b), in which Jesus asks that he be spared the cup, but is above all, submissive to the Father's will. The similar words in Mark 14:36e are then recorded. The return of Jesus to the sleeping disciples is drawn from Matthew 26:40a. Each of the witnesses to Sequence B draws the speech of Jesus to his disciples first from Mark 14:37b and then from Matthew 26:40b-42a. Only the evidence from Marmardji disagrees by substituting Mark 14:38b-e for Matthew 26:41b-e. Mark 14:38b-e and Matthew 26:41b-e are identical with the exception of punctuation, but Marmardji lists the change in his marginal references, probably on the basis of the Arabic insert in parentheses.

The five members of Sequence B insert Matthew 26:39b, the information that Jesus fell on his face when he returned to pray the second time, between Matthew 26:42a and 42b. The text of Jesus's second prayer is taken from Matthew 26:42b-e. The printed editions of Spoer and Marmardji conclude the first section of corroborating evidence with Matthew 26:42b-e.

The six manuscripts then quote Luke 22:43-44 in which the angel strengthens Jesus who begins to sweat great drops of blood. CU-1700 and BN-31 add Luke 23:45a which notes the end of Jesus's prayer. The major difference between the two sequences in that Sequence A presents Luke 22:43-44 after

Matthew 26:41 at the end of Jesus's first season of prayer, while Sequence B presents it after Matthew 26:42 at the end of Jesus's second season of prayer.[1]

The witnesses of Sequence A complete the lection by quoting the remainder of the Gethsemane scene with the sleeping disciples from Matthew 26:42-46. The witnesses of Sequence B add information from Mark and Luke. As was noted above, CU-1700 and BN-52 adjoin Luke 22:45a to 22:43-44. Each of the three manuscripts quotes the opening words of Mark 14:40a before completing the Lukan passage through verse 46 to describe the final return of Jesus to his sleeping disciples. The heavy eyes and minds of the disciples are described with the words of Mark 14:40c-e and the lesson is concluded with Matthew 26:44-46, which describes the third season of prayer and the announcement of the arrival of the betrayer.

In Sequence A the reading introduced by Rubric 7 is certainly dominated by the chronology of Matthew. This dominance is slightly overshadowed in VS-268 at the two places where VS-268 departs from Sequence A to agree with Sequence B, although the inserted passages from John 16:31-32 and 18:1-2 do not contradict Matthaean chronology. Sequence B, which uses a more elaborate mosaic of passages in order not to eliminate any information, is likewise governed by the chronology of Matthew. The Lukan material, which only describes one season of prayer, is fitted in at various points in the Matthaean chronology without disturbing the sequence of the Lukan verses. The only apparent departure from Matthaean order is the use of Matthew 26:39b to describe the posture of Jesus during the second season of prayer rather than the first as it is found in Matthew. The only chronological statement taken from John is 18:1-2, which is placed in proper position supplementing the information in Matthew 26:36a. Sequence A places John 18:1-2 after Matthew 26:36a, while Sequence B as well as VS-268 places it prior to Matthew 26:36. It was noted earlier that the sequences also disagree on the exact location of Luke 22:43-44. Sequence A places it after the first season of prayer and Sequence B places it after the second according to the Matthaean chronology. Occasionally the conjunction of the two different gospels in Sequence B leads to duplication. For example, the conjunction of Mark 14:40a and Luke 22:45b causes the duplication of the main verb: ʃhʃ.

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[1] Cf. Martin, Introduction. . ., III, 121-144.

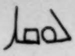
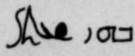
Rubric 8 introduces the account of the arrest which is to be read at the second station of the night of Good Friday. The opening verse in each of the six manuscripts is Matthew 26:47, which announces the arrival of Judas. VS-268 and BN-51, which follow Sequence A, continue quoting from Matthew through 26:50b, which is the moment Jesus invites Judas to complete the task for which he had come. Jesus's confrontation of the soldiers in John 18:4-9 is then recorded before the actual arrest is quoted from Matthew 26:50c-e. BM-18714 places the Johannine material between verses 47 and 48 of Matthew 26. This transposition places Jesus's confrontation of the group prior to the betrayal arrangement between Judas and the chief priests and elders.

The manuscripts of Sequence B insert Mark 14:44e (BN-52 records it in the margin), in which Judas urges the soldiers to lead Jesus away securely, after Matthew 26:48. BN-52 quotes Matthew 26:49-50b following Mark 14:44e and completes the Matthaean passage to the same point as VS-268 and BN-51 in Sequence A. BN-52 then presents John 18:3 which describes the entourage which came to arrest Jesus. The confrontation of Judas which anticipates the kiss in Luke 22:48 is inserted before Jesus's presentation of himself in John 18:4-9. The actual arrest is recorded in the words of Matthew 26:50c-e. BN-52, thus, agrees partially with Sequence A and partially with Sequence B.

The evidence published by Spoer and Marmardji in their second sections coincides with the evidence of CU-1700 and BN-31 at Matthew 26:49-50a as Judas approaches Jesus to kiss him. In CU-1700 and BN-31 the passage from Matthew is preceded by John 18:3-5 which records the arrival of the entourage and Jesus's first presentation of himself to the astonished group. In these four witnesses, following the kiss in Matthew 26:50a, Jesus asks Judas if he will betray him with a kiss in the words of Luke 22:48b-e and then asks Judas the reason for his presence in the words of Matthew 26:50b. Only then is Jesus's second presentation of himself to the group recorded from John 18:6-9. The eight sources again concur in recording the actual arrest from Matthew 26:50c-e.

The witnesses to Sequence A record the swordplay of Peter in the words of John 18:10-11 and the rebuke of Peter for using the sword from Matthew 26:52b-54. The witnesses to Sequence B, including the evidence presented by Spoer and Marmardji, interweave the account of Luke 22:51 with John 18:10-11 as follows: John 18:10, Luke 22:51a, John 18:11b, Luke 22:51b, and John 18:11c-e. The only variation is found in the edition of Marmardji in John 18:11c-e where the question of Jesus precedes rather than follows the command to sheath his sword (John 18:11d-e, c).

Matthew 26:52b-54 marks the point at which the longest section of close similarity among the eight witnesses begins. The similarity extends into the opening passages of the following lesson which is introduced by Rubric 9.

The opening passage of the section is taken from Matthew 26:52b-54, where Jesus remonstrates Peter for resorting to the sword, and is followed by the healing of the servant's ear in Luke 22:51c-e. VS-268 is illegible, but the marginal notation:  is still visible. The eight witnesses then turn to Matthew 26:55. The three members of Sequence A use only the first two words  and substitute

Luke 22:52a for the second portion of Matthew 26:55, which is the introductory formula of Jesus's question to the chief priests, captains of the temple, and the elders. The members of Sequence B, including the printed editions, use Matthew 26:55a and b and begin the Lukan passage with ܗܘܢ ܕܠܟܗ in Luke 22:52b. The speech itself is drawn from Luke 22:52b-53 in each of the eight sources. The prophetic significance of the event and the departure of the disciples is then quoted from Matthew 26:56. Each source then records the escape of the young man who was following from Mark 14:51-52.

The members of Sequence A complete the lesson by the inclusion of John 18:12-14 which records the arrest of Jesus and his arrival before Annas. The witnesses to Sequence B prefer to include this passage under Rubric 9. Marmardji does not record a rubric at either point, but Spoer's evidence supports Sequence B. The variation is not very significant, for the members of Sequence A introduce the next lesson with Matthew 26:57b-e, which records the arrest and removal of Jesus to the house of Caiaphas, the high priest. Since the relationship of Caiaphas and Annas had already been given in John 18:13 in Sequence A, there is no gap in information. There is certainly no theological reason for the variation.

It is difficult to determine whether the Passion Harmony is more dependent upon the chronology of Matthew or

Luke in this lection. Luke's chronology is compressed into a shorter account than that of Matthew. The single question of order is the relation of Judas's kiss and the question of Jesus to Judas. In Matthew 26:49-50 the kiss precedes the question, while it is implied in Luke 22:48 that the question preceded the actual kiss. In both sequences of the Harmony, however, the kiss precedes the question as in the Matthaean order. In Sequence B the questions of both Matthew and Luke are included consecutively. Also, the redundant adverb "immediately" from Mark 14:43 and the words "to capture me" of Matthew 26:55c and Mark 14:48e are not included in the Harmony.

The lection for the third watch of the night of Good Friday is introduced by Rubric 9. The quotation of John 18: 12-14 under the previous rubric leads the witnesses of Sequence A to introduce the lection with Matthew 27:57. VS-268 and BN-51, however, begin quoting at ܐܘܒܠܘܗܝ, omitting the first part of verse 57. The description of the gathering at the high priest's house sets the stage for the beginning of the account of Peter's denial in John 18:15-16. The witnesses for Sequence B, including Spoer and Marmardji, use John 18:12-15a to open the lection. Matthew 26:58b, which notes that Peter followed at a distance until he came to the courtyard of the high priest, is placed between John 18:15a and b only in Sequence B. Each of the eight witnesses agrees in quoting the following sequence: John 18:15b-16 (John accompanies Peter and obtains entrance into the courtyard for him); Matthew 26:58c-e (Peter sits with the guards to see the end); and John 18:17f. (a description of the process of Peter's denial and the individuals involved). The evidence printed by Spoer and Marmardji in the second section of their material ceases with John 18:17. The other three witnesses to Sequence B quote continuously from John 18:17 to 18:24, narrating the mockery of Jesus in the house of the high priest. The witnesses to Sequence A also follow the Johannine account, but they omit the first and last verses. Verse 17 records the first denial of Peter and verse 24 notes that Annas sent Jesus to Caiaphas.

The remainder of the trial scene and the triple denial by Peter according to Sequence A is narrated from Matthew with an insertion from Mark and one from John in the following order: Mark 14:55-56; Matthew 26:60d-73; John 18:26; and Matthew 26:74-75. The lection introduced by Rubric 9 closes with Matthew 26:75 in Sequence A.

In contrast, the three manuscripts which follow Sequence B contain an elaborate mosaic of texts from all four gospels in order to record the same scenes. The group which gathered to try Jesus is described in three different ways using Matthew 26:57c (in Sequence A it is recorded before John 18:15 at the beginning of the lection), Mark 14:53b-e, Matthew 26:59. The absence of witnesses and the presence of false witnesses is drawn from Mark 14:55d-56. The coming of the two false witnesses is further described in the words of Matthew 26:60b-e. The introduction to their accusation is presented in the words of Mark 14:57c-58a. The actual accusation is given in a combination of Matthew 26:61b-d and Mark 14:58c-60. The silence of Jesus is then described in both Matthew 26:63a and Mark 14:61b. The demand of the high priest that Jesus declare whether or not he was the Messiah and his enigmatic answer is a consecutive combination of Matthew 26:63b-e and Mark 14:61d-62 (BN-52 omits verse 62). The response of the high priest, the sentence of the council, and the commencement of the mockery is drawn from Matthew 26:65-68. Mark 14:65d-e notes the accompanying blows which Jesus received from the guards. The presence of Peter in the courtyard is stated in the words of Matthew 26:69a. The first account of Peter's denial follows the Markan account in 14:66-68. The departure of Peter from the courtyard is further described in the words of Matthew 26:71a. Mark 14:69a marks the second identification of Peter by the maid. The speech of the maid, the second denial, and the recognition of Peter's accent by the bystanders is recorded from Matthew 26:71c-73. A double accusation is then introduced by the use of John 18:26-27a, where the kinsman of the servant whose ear was cut off also identifies Peter and Peter denies it. The cursing and swearing of Peter in Matthew 26:74a is then recorded. The emphatic denial and the second crow of the cock is taken from Mark 14:71b-72a. The reproachful look of Jesus and Peter's recollection of the predicted denial is taken from Luke 22:61-62 with the reference to the second crow of the cock from Mark 14:72d inserted between Luke 22:61b and 61c.

In Sequence A Matthew and John are the dominant sources with the single insertion of Mark 14:55-56 and the omission of all Lukan material. In Sequence B the primary account is composed of a detailed interweaving of the Matthaean and Markan accounts, whose chronology is identical, plus larger blocks of Johannine material and the Lukan report of Jesus's look of reproach on Peter after the cock had crowed. The Lukan account of the trial is not presented until Rubric 11 which introduces the reading for the third hour of Good Friday. The Lukan account of the denial is a compressed account closely paralleling the Matthaean-Markan account, although differing in a few details.

Each sequence presents four accusations in an attempt to include all the information from all four gospels. Sequence A records three denials by Peter, while Sequence B records four in the attempt to retain all significant information. The same motive accounts for the introduction in Sequence B of the second crow of the cock from Mark. The preference for Matthew 26:66b-e over Mark 14:64c-e in Sequence B is perhaps due to the harmonizer's preference for direct discourse. The choice of ܢܨܪܝܐ from Mark 14:67e instead of ܓܠܝܠܝܐ from Matthew 26:69e is probably related to the choice of the fuller account in Mark, although the terms are nearly synonymous in connotation, for both serve as geographical identifications of Jesus's origin. The other major additions in Sequence B are the introduction of the high priest's designation of Jesus as "the Son of the Blessed" and the more explicit acknowledgement of Jesus that he is the Messiah.

The reading for the dawn of Good Friday begins with Matthew 27:1-2 under Rubric 10. The reading recounts the trial of Jesus before Pilate and the proffered choice of Jesus or Barabbas. Each of the six manuscripts starts with Matthew 27:1-2 to describe the events of the morning as Jesus is delivered to Pilate. The manuscripts agree in turning to John 18:28 for the account of the trial before Pilate.

The manuscripts which follow Sequence B use the total account of the trial before Pilate from John 18:28-38 in a single block of material. BN-52 alone inserts Matthew 27:11a between verses 30 and 31 to state that Jesus stood before the governor. The members of Sequence B then turn to an interweaving of the Matthaean and Markan records of the trial. The manuscripts which follow Sequence A, however, interrupt the longer block of Johannine material at two points. They omit the notation of time in John 18:28b. They also make an insertion of more than four verses between verse 32 and 33. This insertion includes Matthew 27:12-13b (Pilate asks Jesus if he is aware of the accusations), Mark 15:4d (ܟܡܐ ܡܣܗܕܝܢ), and Matthew 27:13e-14 (Jesus does not answer a single charge).

Then the remainder of the Johannine block of material from verses 33-38 is presented. It is unusual for the members of Sequence A, which normally favor longer blocks of material from a single gospel, to interrupt a long segment of material. The result is a major disparity between the two sequences in the chronology of the trial.

The members of Sequence B complete the Johannine record of the trial through 18:38 before turning to the Matthaean-Markan account which the members of Sequence A inserted between verses 32 and 33. The account in Sequence B is a mosaic composed of short passages from Matthew and Mark. The account begins with the accusation of the chief priests in Mark 15:3a. The elders are included among the accusers by quoting Matthew 27:12a. The silence of Jesus is described from Mark 15:3b-e. Matthew 27:13a presents Pilate asking Jesus if he does not hear. The two words ܟܡܐ ܡܣܗܕܝܢ from Mark 15:4d are followed by ܥܠܝܟ܀ from Matthew 27:13e. Jesus's continued silence is noted by quoting Mark 15:5a and then the complete question of Pilate is repeated from Mark 15:4. The continuing silence of Jesus is then described in the words of Matthew 27:14.

Each of the six manuscripts agrees in next quoting Matthew 27:15-16, in which the custom of releasing a prisoner during the feast and the presence of Barabbas are described. The three manuscripts which follow Sequence B turn to the supplementary description in Mark 15:7b-8, while the three manuscripts which follow Sequence A use a garbled form of the supplementary description given in Luke 23:19 or 25. The word order of the verse agrees with neither verse 19 nor 25. The significance of the variations will be discussed later.[1]

The six manuscripts agree in quoting Matthew 27:17, in which Pilate presents the choice of Barabbas or Jesus. The three manuscripts of Sequence A (VS-268, BM-18714, and BN-51) continue to follow the Matthaean account of Pilate's reasoning on the situation and his wife's warning on the basis of her dream in verses 18 and 19 of chapter 27 and proceed immediately to the handwashing ceremony in verses 24 and 25 of Matthew 27. The three manuscripts of Sequence B (BN-52, CU-1700, and BN-31) use a Matthew-Mark mosaic to present the same information in a more detailed form. Following the offer of Barabbas or Jesus in Matthew 27:17 Pilate's perception of the envy of the chief priests is recorded from Mark 15:10. The warning of Pilate's wife, the persuasion of the people to ask for Barabbas and destroy Jesus, the repetition of the offer by Pilate, and the choice of Barabbas are then quoted from Matthew 27:19-21. The question of Pilate relating to the disposition of Jesus, the cry to crucify him, and Pilate's search for a reason are given in the words of Mark 15:12-14a with four words( ܠܝܫܘܥ ܗܘ̇ ܕܡܬܩܪܐ ܡܫܝܚܐ܀ ) from Matthew 27:22b inserted between verse 12b and 12c. The continuing cry for crucifixion is recorded from Matthew 27:23b-e. Then the members of Sequence B join the members of Sequence A in following the Matthaean account of the symbolic handwashing ceremony in 27:24-25.

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[1] *Vide* pp. 223f.

The scourging of Jesus, the release of Barabbas, and the delivery of Jesus to be crucified are simply and summarily recounted by the members of Sequence B in the words of John 19:1 and Matthew 27:26. The members of Sequence A use only the Johannine version of the scourging in 19:1-5, which adds the mockery of Jesus as a King and Pilate's presentation of the robed and crowned Jesus to the crowd. Members of both sequences complete the lection with the Matthaean account of the death of Judas from 27:3-10.

In the present lesson, as in the previous lesson, the manuscripts which follow Sequence A combine the accounts from Matthew and John with only incidental references from Mark and Luke. The chronology of John is interrupted by Matthew 27:12-14, for only in John 18:33 does Pilate reenter the palace where Jesus is bound, while the scene in Matthew 27:12-14 portrays Pilate and Jesus in personal interview. The more elaborate Matthaean-Markan mosaic in Sequence B at least maintains the proper location sequence, although the mosaic places the chief priests and elders in the presence of Jesus, while John 18:38 implies that Jesus was left inside the palace when Pilate returned to speak to the people. The difficulties of harmonizing the gospel accounts are readily apparent in this lection. The members of Sequence B avoid any major chronological difficulty by quoting the Johannine version first and supplementing it with the Matthaean-Markan mosaic. The other major disparity between the sequences is the omission of the details in John 19:2-5 in the present lection by the members of Sequence B. These verses, however, are later included under Rubric 12. Also the members of Sequence A omit the contest between Pilate and the people over the release of Jesus in Matthew 27:20-22 and parallels as well as Matthew 27:26 which notes the release of Barabbas.

The lection for the third hour of the day of Good Friday is designated by Rubric 11 and returns chronologically to the Lukan account of the trial of Jesus before the Council in 22:66. The witnesses of Sequence A describe the trial before the Council, before Pilate, and before Herod in a single block of Lukan material extending from 22:66 through 23:16. The lesson is completed with a block of Johannine material from 19:7-12, in which the judgment of the crowd overrules the judgment of Pilate. The chronology of the lection is definitely Lukan, with the Johannine material appended.

The manuscripts which follow Sequence B also follow the Lukan account, but they intersperse other texts from Matthew, Mark, and John. The first block of Lukan material extends from 22:66-68 and is followed by Matthew 26:64c (ܒܪܡ ܐܡܪ ܐܢܐ ܠܟܘܢ ÷.) in CU-1700 and BN-31. BN-52 omits the Matthaean reference and includes Luke 22:66-68 and 22:69-23:2 in a single passage. The three manuscripts then insert

Matthew 27:11a, which notes the stance of Jesus before Pilate after Luke 23:2. BN-52 had already used Matthew 27:11a between John 18:30 and 31 under Rubric 10. The next block of Lukan material extends from 23:3 through 23:16 to include the trials before Pilate and Herod. The custom of releasing a prisoner at the time of the feast is inserted from John 18:39. Luke 23:17-18 then describes the custom as an obligation and states that the people preferred Barabbas. The information that Barabbas was a robber is inserted from John 18:40c-e before the Lukan account continues from 23:19-23 as Pilate tries to persuade the crowd to release Jesus. The notation of time from Mark 15:25a (the third hour) and the wish of Pilate to satisfy the crowd in Mark 15:15a are inserted before Luke 23:24b-25, which describes the release of Barabbas and the delivery of Jesus to the will of the people. The lection ends with Mark 15:15d-e which again describes the ~~final~~ scourging and the delivery of Jesus to be crucified.

The Lukan chronology certainly dominates this lection in Sequence B as well as in Sequence A. The short sections from the other gospels are inserted at various points. The combination of Mark 15:25a and Mark 15:15a between Luke 23:18 and 19 clearly demonstrates the random use of insertions and the dominance of Lukan chronology.

Rubric 12 in Sequence B and Rubric 13 in Sequence A identify the lesson for the midday of Good Friday, but there is a major difference in both location and content. Rubric 12 is found in the three manuscripts which follow Sequence B and in the printed edition of Spoer. Marmardji's edition does not contain the rubric, but it does contain the opening reading of the lection from Matthew 27:27a, in which the soldiers of the governor take Jesus. Mark 15:16b is substituted for Matthew 27:27b to identify the location to which Jesus is taken by the soldiers. Matthew 27:27c-28 describes the scarlet robe placed on Jesus and John 19:2d-e describes the same event. The crown of thorns, the reed in his hand, and the kneeling are portrayed in the words of Matthew 27:29a-c. Mark 15:18a marks the beginning of the mocking salutes. The wording of the salutation and the succeeding blow of the hand are described in John 19:3. The spitting and the striking of the reed upon his head are quoted from Matthew 27:30. The five sources of Sequence B then turn exclusively to the Johannine account for the sentencing of Jesus in 19:4-16a. The evidence from the printed editions ends with verse 15.

In the middle of this large block of Johannine material the three manuscripts from Sequence A insert Rubric 13. Rubric 13, placed between verses 12 and 13 of John 19 in Sequence A, is identical to Rubric 12 in Sequence B. John 19:13 describes the moment when Pilate brings Jesus out to the judgment seat before the people. The manuscripts of Sequence A open the lesson for the midday of Good Friday with John 19:13-17a in which Jesus is delivered to the people and made to bear his own cross. Between John 19:16a and 16b the three manuscripts of Sequence B insert Matthew 27:31a, in which Jesus is stripped of the scarlet robe, and Mark 15:20b-e, in which his own clothes are replaced before he is led out to be crucified. The witnesses to Sequence A substitute Mark 15:20c-21 to record the same scene plus the conscription of Simon of Cyrene to carry the cross, but place it after John 19:17a. The combination in Sequence A is slightly more awkward than that in Sequence B. The journey to Golgotha and the crucifixion are then recorded in the words of John 19:16b-18a in Sequence B.

The whole scene of the journey to the cross, according to Sequence B, is then recast by turning to Luke 23:26a and Mark 15:21 to include the conscription of Simon of Cyrene to carry the cross. The six manuscripts agree in using Luke 23:26c-32 without interruption to describe Jesus's response to the wailing women and to note the presence of the two criminals on the road to Golgotha. The six manuscripts again agree in quoting Mark 15:22-23 to record the opening events at Golgotha. The three manuscripts of Sequence A add Mark 15:24a to simply note the fact of the crucifixion. The manuscripts of Sequence B prefer Luke 22:33a to Mark 15:24a to note the same fact. In Sequence B the crucifixion of the two robbers is recorded in the words of Mark 15:27. The position of Jesus in the middle is quoted from John 19:18e. Mark 15:28, which is omitted by most modern editions of the

Greek text,[1] is included to state that Isaiah 53:12 was now fulfilled. A peculiar combination of Matthew 27:35a, 37a-b, and 36, in that order, signifies the completion of the crucifixion, the charge placed over his head, and the watch kept over him. Matthew 27:36 interrupts the sequence, for Matthew 27:37b ends with ܕܥܠܬܗ and the reader anticipates the wording of the charge, which is then not given.

For the mosaic in Sequence B which begins with Luke 23:33a and continues through Matthew 27:36 the manuscripts of Sequence A use only Matthew 27:37a. The agreement of the six manuscripts resumes with the prayer of Jesus for the forgiveness of his enemies (Luke 23:34a) and continues with John 19:19-24, in which Pilate's decision to keep the τίτλος above Jesus's head is sustained. The manuscripts of Sequence A continue quoting from John through verse 27, in which Jesus commits the care of his mother to John, while the witnesses to Sequence B, including Spoer and Marmardji, quote the opening words of Luke 23:35a to note the presence of the crowd and Matthew 27:39-43 to describe the derision and mockery of Jesus by the crowd. BN-52, CU-1700, BN-31, and Spoer interrupt the Matthaean passage only in verse 42 after ܨ ܕܢܚܐ ⁘ by inserting ܢܚܙܐ ܘܢܗܝܡܢ ⁘ from Mark 15:32b. Marmardji's evidence also substitutes Mark 15:29 for Matthew 27:40b and Mark 15:32c-e for Matthew 27:42e. The witnesses to Sequence

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[1] Kurt Aland et al, The Greek New Testament (New York: American Bible Society, 1966), p. 163, footnote 7.

A proceed directly from the Johannine scene, in which Jesus commits his mother to the care of John in 19:27, to the Markan account of the crucifixion with the mockery of the crowd in 15:27-30. BM-18714, however, quotes only the first portion of verse 30: ܦܪܘܩ ܢܦܫܟ ܀, while VS-268 and BN-51 complete the verse. The mockery of the chief priests and elders is given in the words of Matthew 27:40d-43 just as in Sequence B, although Mark 15:32b is not inserted. The five witnesses to Sequence B next include the soldiers' offer of vinegar from Luke 22:36-37. BN-52, however, omits verse 37. All eight witnesses record the conversation of the criminals and Jesus on the cross from Luke 23:39-43. Verse 43 is the last verse in the fourth major section of evidence printed by Spoer and Marmardji. The three manuscripts of Sequence B continue the Lukan account to verse 44a which notes that it was about the sixth hour and then repeats the same information from Matthew 27:45, which adds the reference to the three hours of darkness. The lection is concluded with Luke 23:45a, which states that the darkness was due to the darkening of the sun. The witnesses of Sequence A prefer the Lukan account and read from Luke 23:39-45a without interruption. Thus the members of both sequences conclude the lesson with Luke 23:45a.

Sequence A is dominated by the Lukan and Johannine chronology. The problems of harmonization are avoided by using large blocks of material in alternation with brief inserts of necessary information from the other two gospels. The use of longer passages from a single gospel creates some awkward transitions. Sequence B presents a detailed interweaving of Matthew, Mark, and Luke with the Johannine material interspersed in fairly large segments. The effort to include all the information from all four gospels has resulted in a double account of the crucifixion. Some less significant items are also repeated. On the other hand, the division of Christ's garments by lot is not recorded in either sequence. The title ascribed to Jesus in Luke 22:35e ("His Chosen One") is also omitted.

Mark 15:34 is used by each of the six manuscripts to begin the lesson for the ninth hour of Good Friday under Rubric 14. Mark 15:34 records the cry of Jesus: ܐܠܗܝ ܐܠܗܝ. ܠܡܢܐ ܫܒܩܬܢܝ. The manuscripts of Sequence A include verse 35, in which the bystanders wonder whether Jesus is calling Elijah. The witnesses to Sequence B prefer the Matthaean account in 27:47-49d plus ܡܚܬ ܠܗ ÷. from Mark 15:36e. In Sequence B the presentation of Jesus's mother to John's care is now introduced in the account of John 19:25-27. This event had been recorded under the previous rubric in Sequence A. The six manuscripts agree in narrating the last two words on the cross according to John from 19:28-30b. The last word on the cross according to Luke is then given from 23:46a-c. The death of Jesus on the cross is described in the words of John 19:30c-e. The rending of the curtain of the temple is narrated in Sequence A from Matthew 27:51a-c, while in Sequence B it is narrated from a harmonization found in John 19:30 in Harclean Syriac. The cataclysmic events accompanying the death of Jesus, the reaction of the centurion, and the effect upon the multitudes is recorded in all six manuscripts from Matthew 27:51d-54 and Luke 23:48, consecutively. Luke 23:49a, which records the presence of Jesus's acquaintances and the women from Galilee, is used to conclude the lection according to Sequence A and to open the next lection according to Sequence B. The minor disparity does not greatly affect the import of the lection, although the combination of Luke 23:49a and Matthew 26:55a in Sequence B is a smoother combination.

In neither sequence of the lection introduced by Rubric 14 is the chronology clearly dominated by a single gospel. The Lukan account does imply that the rending of the curtain in the temple preceded the last words of Jesus, while the Harmony follows Matthew and Mark in placing it after his death. The presentation is an interweaving of all four gospels. The Harmony omits the words, "to save him," from Matthew 27:49e, although the idea of rescue is implied in Mark 15:36e which is included. The preference of the harmonizer for direct discourse may account for the omission of Luke 23:47c, "he praised God." The centurion's declaration of Jesus's innocence in Luke 23:47d-e is also omitted by the Harmony.

Rubric 15 introduces the lesson of the adoration of the cross on Good Friday. With the exception of the location of Luke 23:49a, there is unanimous agreement on the construction of this lesson which recounts the piercing of Jesus's side. The introductory details are drawn from Matthew 27:55-56, Mark 15:40e, Mark 15:41c-e, consecutively, and the main account is drawn from John 19:31-37. The chronology is certainly dominated by John in this lection.

The lection for the vespers of the Sabbath of the Good News (Easter Eve) under Rubric 16 begins with Matthew 27:57 in each of the six manuscripts. The three manuscripts of Sequence A use the complete verse plus supplementary details from Luke 23:50b-51 to introduce Joseph of Arimathea. The three manuscripts which follow Sequence B use a very elaborate mosaic of texts from Matthew, Mark, and Luke for the same purpose: the designation of the day of the Preparation from Mark 15:42b-e; the notation that it was evening is drawn from Matthew 27:57b; his name from Mark 15:43a; the identification of the town as Jewish from Luke 23:51c (omitted by BN-52); the fact that he was a respected member of the Council from Mark 15:43b; the characterization of him as a good and righteous man from Luke 23:50e; the fact that he was a disciple of Jesus from Matthew 27:57d-e; that his fear of the Jews had prevented an open declaration of discipleship from John 19:38c; the notice that he had not consented to the decision of the Council from Luke 23:51a; and the reason for his dissent and the consequent reactions are drawn from Mark 15:43c-45a. The only exceptions to the above order are: BN-31 quotes Luke 23:50e prior to Mark 15:43b while CU-1700 and BN-52 have the reverse order, and BN-52 quotes Luke 23:51 and Mark 15:43c prior to, rather than after, John 19:38c and then repeats Mark 15:43c. It should also be noted that the printed editions of Spoer and Marmardji begin agreeing with CU-1700 and BN-31 at Matthew 27:57d-e in the above mosaic and continue through Matthew 27:60c-e.

The manuscripts in Sequence A agree in reading John 19:38c, but have already used Luke 23:51a just prior to John 19:38c. They omit Mark 15:43c, for that information was given in Luke 23:51b-e. The eight sources then agree in reading Mark 15:43d-45a and the order of Pilate to release the body of Jesus to Joseph from Matthew 27:58b. The witnesses to Sequence B continue to quote verse 59 from Matthew 27 (VS-268 and BM-18714 also include the first part of verse 59) and the eight sources again agree in reading the description of the burial from John 19:39-42, although the five sources in Sequence B substitute the description of the tomb from Matthew 27:60b for 41d. The eight sources report the closing of the tomb by quoting Matthew 27:60c-e. Matthew 27:60c-e marks the end of the evidence from the printed editions of Spoer and Marmardji. The six manuscripts conclude the lection with Luke 23:54-56, in which the women observe the position of the body in the tomb and prepare the spices and ointments for use after the Sabbath.

It is difficult to ascertain the dominant gospel for this lesson, for it represents one of the most elaborate mosaics of material. The chronology of both sequences is identical. The only omissions are the names of Mary Magdalene and the other Mary in the identification of the women at the tomb from Matthew 27:61 and Mark 15:47.

A colophon in CU-1700 after Luke 23:56 signifies the end of the readings for Good Friday. The manuscripts in Sequence A, however, introduce a reading for the dawn of the Sabbath of the Good News (Gospel) with Rubric 17. The lesson is drawn from a single gospel. It describes the guards who secured the tomb at the request of the chief priest and Pharisees according to the account given in Matthew 27:62-66. The end of the Passion Harmony is signified at this point in the manuscripts of Sequence A. The contents of the different colophons will be discussed in the following section.

The length of the individual lections varies widely in both sequences. In BM-18714, the best representative of Sequence A, the length of lections varies from the seventy-five words under Rubric 17 to the 568 words under Rubric 13. The average length of the sixteen lections in BM-18714 is 272.44 words per lection.

By contrast in CU-1700, the best representative of Sequence B, the shortest lection (Rubric 15) contains 145 words and the longest (Rubric 12) contains 847 words. The average length of the ten lections in CU-1700 is 460.10 words. Thus the average lection in Sequence A is only 59.24% as long as the average lection in Sequence B. In every case the lection in Sequence B is longer than the corresponding lection in Sequence A, which is a clear indication of the tendency of Sequence B to include every significant detail from each of the four gospels. The details of the comparison of lections are given in Table XIV:

## TABLE XIV

### NUMBER OF WORDS IN LECTIONS

| Rubric | Sequence A (BM-18714) | Sequence B (CU-1700) |
|---|---|---|
| 1 | 155 | |
| 2 | 149 | |
| 3 | 191 | |
| 4 | 106 | |
| 6[1] | 427 (87.2%) | 490 |
| 7 | 412 (68.1%) | 605 |
| 8 | 330 (97.1%) | 340 |
| 9 | 446 (72.9%) | 612 |
| 10 | 550 (87.9%) | 626 |
| 11 | 437 (91.6%) | 477 |

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[1] Rubric 5 is found only in BN-51.

TABLE XIV (cont.)

| | | |
|---|---|---|
| 12 | | 847 |
| 13 | 568 | |
| 14 | 182 (71.3%) | 255 |
| 15 | 138 (96.6%) | 145 |
| 16 | 193 (94.6%) | 204 |
| 17 | 75 | |
| Total | 4359 words (94.74%) | 4601 words |
| Average | 272.44 words per lection (59.21%) | 460.10 words per lection |

In order to provide a comparison on an equal basis, it is necessary to omit the material under Rubrics 1-4 and 17, for Sequence B begins with Rubric 6 and ends with Rubric 16. This reduces the overall length of Sequence A to 3,683 words, which is 80.05% of the length of Sequence B. The ten lections that remain average 368.30 words per lection, which is 80.05% the length of the average lection in Sequence B. The comparison of the length of the average lection under Rubrics 6-16 still reveals the tendency of Sequence A to be selective in its choice of materials, while Sequence B tends to include nearly everything distinctive and significant.

Other indications of difference between the two sequences are the frequency with which they switch from gospel to gospel and the average length of a quotation from a single gospel. When all sixteen lections in BM-18714 are included, there are ninety-eight different scriptural passages with an average of 44.48 words per passage. When Rubrics 1-4 and 17 are omitted in order to compare the parallel lections, there are eighty-six different passages of scripture in Sequence A with an average of 42.83 words per quotation. In Sequence B as it is represented by CU-1700, on the other hand, there are 198 different passages of scripture with an average of 23.24 words per quotation. Thus, in the comparison of corresponding lections in the two sequences there are more than twice as many instances of passing from one gospel to another and the resultant quotations are slightly more than one-half as long. The more elaborate interweaving of the Passion Harmony in Sequence B is readily apparent in this statistical survey. The detailed analysis of the length of a single quotation in the different sequences and in each of the different gospels is given in Table XV:

TABLE XV

AVERAGE LENGTH OF QUOTATION

| | Sequence A (BM-18714) (Rubrics 1-17) | Sequence A (BM-18714) (Rubrics 6-16) | Sequence B (CU-1700) (Rubrics 6-16) |
|---|---|---|---|
| Matthew | 38 quotations of 38.03 words | 33 quotations of 36.06 words | 69 quotations of 18.17 words |
| Mark | 13 quotations of 17.15 words | 12 quotations of 17.75 words | 51 quotations of 11.18 words |
| Luke | 20 quotations of 47.25 words | 16 quotations of 52.19 words | 43 quotations of 26.16 words |
| John | 27 quotations of 64.52 words | 25 quotations of 57.80 words | 35 quotations of 47.09 words |

TABLE XV (cont.)

| | | | |
|---|---|---|---|
| Totals | 98 quotations of 44.48 words | 86 quotations of 42.83 words | 198 quotations of 23.24 words |

The comparison of parallel scriptural materials by the omission of Rubrics 1-4 and 17 in Sequence A does not appreciably change the overall average number of words per quotation, for it only lowers the average approximately one and one-half words. The average in Matthew and John is lowered proportionately more because several long quotations from these gospels are found in Rubrics 2-4 and 17, while the average for Mark and Luke is raised because only a few short quotations are omitted. The total average of the parallel material shows that Sequence B contains 2.07 times as many different quotations which average 53.2% the length of the quotations in Sequence A.

The average quotation from Matthew and Luke is very close to the total average, while the average from Mark is significantly smaller and the average quotation from John is significantly larger than the total average in Sequence A. The same situation exists in Sequence B, although the percentages vary slightly. The largest changes between sequences are found in Mark and John. The average quotation from Mark in Sequence B is 63% the length of the average quotation from Mark in Sequence A, but there are more than four times as many quotations from Mark in Sequence B than in Sequence A. The average quotation from John in Sequence A is 57.80 words, while the average in Sequence B is 47.09 words (81.5% as long as in Sequence A). The number of quotations from John only rises from twenty-five in Sequence A to thirty-five in Sequence B. The statistical analysis reveals that Matthew and Luke are used in both sequences in approximately the same proportions as the total averages, but that Mark is used far more frequently with significantly smaller quotations in Sequence B, while John is used proportionately less frequently with only slightly shorter quotations than in Sequence A.

An additional statistical analysis shows that each gospel provides the following percentage of the total Passion Harmony (Rubrics 6-16) by word count: Sequence A: Matthew 32.3%; Mark 5.8%; Luke 22.7%; and John 39.2%; Sequence B: Matthew 27.3%; Mark 12.4%; Luke 24.5%; and John 35.8%. Matthew and John provide smaller percentages of Sequence B, while Mark and Luke provide larger percentages. The most significant variation is seen in the much larger percentage of the total which Mark contributes to Sequence B--a rise from 5.8% in Sequence A to 12.4% in Sequence B.

Still another approach to the structure of the two different sequences is an analysis of the proportion of each gospel which is utilized in the construction of each sequence. The number of words which are omitted from the Passion Narrative in each gospel is an indication of the value of that particular gospel for the purposes of the harmonizer. The basic details of such an analysis are given in Table XVI:

## TABLE XVI

## COMPARISON OF OMISSIONS

| | Sequence A<br>(BM-18714)<br>(Rubrics 1-17) | Sequence A<br>(BM-18714)<br>(Rubrics 6-16) | Sequence B<br>(CU-1700)<br>(Rubrics 6-16) |
|---|---|---|---|
| Matthew<br>26:1-27:66 | 549 of 1987<br>27.63% | 804 of 1987<br>40.46% | 748 of 1987<br>37.64% |
| Mark<br>14:15-15:45a | 1202 of 1430<br>84.06% | 1212 of 1430<br>84.76% | 871 of 1430<br>60.91% |
| Luke<br>22:1-23:56 | 835 of 1794<br>46.53% | 949 of 1794<br>52.90% | 643 of 1794<br>35.84% |
| John<br>13:1-19:42[1] | 332 of 1929<br>17.20% | 565 of 1929<br>29.29% | 370 of 1929<br>19.20% |
| Totals | 2918 of 7140<br>40.80% | 3530 of 7140<br>49.44% | 2632 of 7140<br>36.80% |

Again the most significant comparison is reached by examining the parallel material under Rubrics 6-16 (the second and third columns of Table XVI). Sequence A omits only 2.82% more of Matthew than Sequence B, the least significant variation. In Mark, however, Sequence A omits 23.85% more than does Sequence B. The use of nearly one-fourth more of the Markan material in Sequence B is the most significant variation in the table above. The variation for Luke is 17.06% and for John is 10.09%. The totals show a variation of 12.64% more material omitted in Sequence A than in Sequence B. Sequence B, according to Table XVI, depends far more heavily upon Mark and Luke than does Sequence A and only slightly less heavily upon John. Only in Matthew are the percentages of omission nearly equal for both sequences, although the material omitted is not identical for each sequence.

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[1] Omitting the didactic sections of John: 14:1-17:26, but including 16:31 and 32.

A further indication of the dependence of the harmonizer upon a specific gospel is a survey of the dominant or controlling gospel in the individual lections. Under Rubrics 14 and 16 no clear pattern of dominance is evident. Matthew is the controlling source in Rubrics 6 and 7. In Rubric 8 Matthew and Luke share the dominance. In Rubrics 10 and 11 Matthew and John are the controlling sources. Luke clearly dominates Rubric 11. John definitely controls the presentation under Rubrics 13 and 15. Under Rubric 12 in Sequence A one finds a combination of Luke and John.

Although Matthew, Mark, and Luke share the same general chronology, which makes it difficult to ascertain which gospel controls the chronological scheme of a specific lection, it appears that the harmonizer follows Matthew most closely. The preference for Matthew is verified by the fact that it is quoted most frequently in both sequences. In Sequence A (Rubrics 6-16) Matthew is quoted twice as frequently as Luke and nearly three times as frequently as Mark. In Sequence B Matthew is quoted sixty-nine separate times, while Mark is quoted fifty-one times and Luke forty-three times. The preference for Matthew is further confirmed by the fact that 32.3% of Sequence A (Rubrics 6-16) is drawn from Matthew, while Luke comprises 22.7% of the total sequence and Mark only 5.8%. Only the Gospel of John provides a larger proportion of Sequence A (39.2%) than Matthew, but the Johannine material is given in large blocks at widely scattered locations. The relationships in Sequence B are similar, although the percentages do not vary as widely. John still provides the highest percentage at 35.8%, but this material is found in only one-half as many quotations as are found in Matthew. Matthew provides 27.3% and Luke provides 24.5% of the total sequence, but, as noted above, there are one-third fewer quotations from Luke than from Matthew. Mark provides the last 12.4% of Sequence B in fifty-one separate quotations. Thus Matthew appears to be the primary source for both sequences.

The harmonizer evades the major chronological problems by placing the Lukan material from 22:66-23:16 in a separate lection. The account of the trial of Jesus and Judas's suicide are recorded in a combination of material from Matthew, Mark, and John under Rubric 10. Then the six manuscripts return to give the Lukan account of the trial before Pilate under Rubric 11.

The role of each gospel in the two different sequences may be summarized in the following table:

## TABLE XVII

## PROFILE OF EACH OF THE GOSPELS

| | SEQUENCE A | SEQUENCE B |
|---|---|---|
| | GOSPEL OF MATTHEW | |
| Longest quotation | 204 words: 26:60d-73 | 106 words: 27:3-10 |
| Shortest quotation | 2 words: 26:55a | 1 word: 27:13d |
| Average quotation | 38.03 words[1]<br>36.06 words[2] | 18.17 words |
| Rearrangements | 27:3-10 follows 27:25 | 26:39b between 26:42a and b<br>26:57c between 27:58 and 59<br>27:3-11 follows 27:26<br>26:64c between 27:10 and 11<br>27:36 follows 27:37 |
| % of total sequence | 32.3%[2] | 27.3% |
| % omitted | 40.46%[2] | 37.64% |
| | GOSPEL OF MARK | |
| Longest quotation | 41 words: 15:27-30a | 47 words: 14:66-68 |
| Shortest quotation | 1 word: 15:40e | 1 word: 15:40e |
| Average quotation | 17.15 words[1]<br>17.75 words[2] | 11.18 words |
| Rearrangements | None | 15:4 follows 15:5a<br>15:15 follows 15:25 |
| % of total sequence | 5.8%[2] | 12.4% |
| % omitted | 84.76%[2] | 60.91% |

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[1] Rubrics 1-17

[2] Rubrics 6-16

TABLE XVII (cont.)

| | Sequence A | Sequence B |
|---|---|---|
| | GOSPEL OF LUKE | |
| Longest quotation | 319 words: 22:66-23:16 | 210 words: 23:3-16 |
| Shortest quotation | 4 words: 22:51c-e | 2 words: 23:51c |
| Average quotation | 47.25 words[1]<br>52.19 words[2] | 26.16 words |
| Rearrangements | 23:19 or 25 between 22:53 and 22:66 | 22:23, 22:21, 22:19e consecutively<br>23:51c, 23:50e, 23:51a consecutively |
| % of total sequence | 22.7%[2] | 24.5% |
| % omitted | 52.90% | 35.84% |
| | GOSPEL OF JOHN | |
| Longest quotation | 191 words: 13:1-11[1]<br>165 words: 19:19-27[2] | 240 words: 19:4-16a |
| Shortest quotation | 5 words: 19:30b | 1 word: 18:11b |
| Average quotation | 64.52 words[1]<br>57.80 words[2] | 47.09 words |
| Rearrangements | 13:1-18; 13:2; 13:16-19, consecutively (Overlap of Rubrics 3, 4, and 6)[1] | 18:39b and 40b follow 19:1 |
| % of total sequence | 39.2% | 35.8% |
| % omitted | 29.29% | 19.2% |

The investigation of the relationships of the two sequences reveals definite patterns for each sequence with basic similarities and dissimilarities. Both sequences show a preference for the Matthaean material and include nearly the same proportion of the first gospel. Both sequences agree in recording the trial of Jesus in a Matthew-Mark-John mosaic and then returning to an earlier point in the chronology to give the Lukan account of the same events. There is a total of twenty-eight quotations[1] (31.4% of Sequence A under Rubrics 6-16) which are identical in length in all six manuscripts. Of these twenty-eight quotations five different pairs occur in the same consecutive sequence in each of the manuscripts and four other quotations occur in the same series in both sequences. There are additional quotations in which the variation between sequences involves only a word or two, or, at most, a phrase or a verse. Such similarities indicate a close relationship of the two sequences.

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[1] Rubrics 1-17

[2] Rubrics 6-16

The dissimilarities between the two sequences are primarily related to the more elaborate mosaic of quotations in Sequence B. The average lection in Sequence B is longer; the number of quotations is more than double; and the length of the average quotation is only one-half that of Sequence A. Sequence B covers a shorter proportion of the Passion Harmony in greater detail through the inclusion of a greater percentage of the gospel material. Sequence B more frequently takes the liberty to rearrange material from a single gospel in order to give a smoother sequence. Sequence A prefers relatively large blocks of material with far less frequent shifts from gospel to gospel. Sequence A begins to approximate the length of Sequence B only by the inclusion of additional material both preceding and following the material found in Sequence B.

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[1] Matthew 26:20a, Matthew 26:21, John 13:2, John 13:16-19, John 13:21-22, Matthew 26:22, Luke 22:28-30, John 13:26d-30, Matthew 26:30-32, Luke 22:31-32, Matthew 26:35, Luke 22:35-38, Matthew 26:52b-54, Luke 22:51c-e, Matthew 26:56, Mark 14:51-52, Matthew 26:58c-e, Matthew 27:1-2, Matthew 27:3-10, Luke 23:26c-32, Luke 23:34a, Luke 23:46a-c, Matthew 27:55-56, Mark 15:40e, Mark 15:41c-e, John 19:31-37, John 19:38c, Matthew 27:60c-e.

In summary, Sequence A which was compiled by Daniel of Beth Batin and his disciple, Isaac, is a simpler Passion Harmony which gives the essentials of the account of Jesus's Passion in relatively large blocks of material. Sequence B, which lies behind the printed editions of Spoer and Marmardji, is a more complex Passion Harmony that provides nearly every detail of the account of Jesus's Passion in relatively short quotations with more frequent shifts from the account of one gospel to another.

## D. COMPARISON OF THE COLOPHONS

The colophons to the Passion Harmony in the manuscripts under investigation exhibit variations in content and location. The primary indication of relationship to either of the two major sequences is the location of the colophon. The colophons in the manuscripts which belong to Sequence B are found after Luke 23:54-56, while manuscripts which follow Sequence A place the colophon after Matthew 27:62-66.

BN-51, which is a lectionary with Sequence A, contains no indication of the conclusion of the Passion Harmony. Matthew 27:62-66 is followed by a rubric identifying a lesson for Easter Sunday from Matthew 28:1-20. Successive lessons are drawn from Luke 24:1-12, John 20:1-18, and Mark 16:1-20. Each of these three lessons contains continuous selections from a single gospel under each rubric.

BM-18714, the other lectionary examined, also follows Sequence A and contains the longest--with the single exception of BN-52--colophon in the manuscripts examined. The colophon is placed immediately after Matthew 27:62-66. It describes the role of Daniel from Beth Batin and his disciple, Isaac, in the composition of the Passion Harmony in the following manner:

ܫܠܡܘ ܩܪ̈ܝܢܐ ܕܚܫܐ. ܒܗܘܢ ܕܡܬܟܢܫܢ ܟܠܗܘܢ
ܗ̈ܘܦܘܡܢܡܛܐ ܕܒܐܪ̈ܒܥܐ ܐܘܢ̈ܓܠܝܘܢ ܕܥܠ ܚܫܐ
ܦܪܘܩܝܐ ܕܡܪܢ. ܡܬܟܢܫܝܢ ܕܝܢ ܒܚܦܝܛܘܬܐ. ܠܪܒܝ
ܪܚܡ ܐܠܗܐ ܕܢܝܐܝܠ ܢܨܝܚܐ ܕܡܢ ܒܝܬ
ܒܛܝܢ. ܘܠܐܝܣܚܩ ܬܠܡܝܕܗ ܕܝܠܗ. ܨܠܘ ܥܠܝܗܘܢ ܕܡܛܠ
ܕܝܢܐ. ܘܥܠܠܐ ܕܥܡܠܗܘܢ. ܘܡܘܬܪܢܐ ܡܫܒܚܐ ܕܡܢܗ.܀

("End of the lessons of the Passion. In them are gathered all the memories which are in the four gospels about the saving Passion of the Lord. And are gathered with earnest care by Rabbi, the friend of God, Daniel the illustrious from Beth Batin and his disciple, Isaac. Pray for them on account of their labour and the splendid profit from it.")

The strong influence of the Greek language upon the above colophon is evidenced by the transliteration of ὑπομνήματα by ܗܘܦܘܡܢܡܛܐ[1] and of τέτταρα as ܛܛܪܐ. Daniel (ܕܢܝܐܝܠ) from ܒܠܠܢ is characterized as an illustrious individual by the adjectives: ܣܓܝ ܢܘܗܪ̈ܐ (many lights).[2] The disciple who assisted him is simply designated as Isaac.

The colophon gives no indication of the date when Daniel and Isaac completed their work. BM-18714, from which the colophon is transcribed, is dated A.D. 1214. VS-268, which contains an almost identical structural framework and content, contains a colophon which is only partially legible. The first line of the colophon contains the words: ܕܢܝܐܝܠ. ܒܘܗܢ ܕܒܠܠܢ; the second contains: ܠܗ̈ܘ ܢܠܐ ܕܛܠܠܐ; and the third a single word: ܒܣܛܦܐ. The space between legible sections closely approximates the space necessary to include the intervening words in BM-18714. VS-268, which is dated A.D. 859, thus carries the work of Daniel and Isaac nearly four centuries earlier than the date of BM-18714.[3]

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[1] R. Payne Smith, A Compendious Syriac Dictionary (Oxford: Clarendon Press, 1903), p. 102 lists ܗܘܦܘܡܢܡܛܐ as the correct transliteration.

[2] J. P. P. Martin, "Le ΔΙΑΤΕΣΣΑΡΩΝ . .", p. 370 discusses the phrase and asks: "Est-ce parce qu'il était savant et illustre, ou bien parce qu'il était aveugle? La seconde hypothèse, quoique dans le goût des orientaux, nous paraît cependant peu probable."

[3] Ibid., pp. 368-369. Martin lists the scriptural framework of the four lessons of the manuscript known as Barbarini, VI, 32. The structure of this seventh century manuscript closely approximates that of VS-268 and BM-18714 and witnesses to an even earlier date for the work of Daniel and Isaac.

The colophons in the manuscripts under Sequence B differ even more from each other than those of Sequence A, although they are all found in the same location--after Luke 23:54-56. CU-1700 contains the simplest colophon in either sequence. It simply signifies the end of the selected lessons for Good Friday thus: ܫܠܡܘ ܩܪܝܢܐ ܗܠܝܢ ܡܓܒܝ̈ܐ ܕܝܘܡܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ܀. The text of the Acts of the Apostles begins immediately after the colophon.

BN-31 contains a slightly different colophon in the same location as the colophon found in CU-1700. The colophon in BN-31, however, omits the adjective ܡܓܒܝ̈ܐ and adds a prayer to clease the miserable and sinful characters or scratches. The colophon, which is immediately followed by the Acts of the Apostles in the Peshitta Version, reads:

ܫܠܡܘ ܩܪܝܢܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ܀[5] ܨܠܘ ܚܠܠ ܕܘܝܐ ܘܚܛܝܐ ܕܪܫܡܐ:

("The end of the lessons of the evening of the cross: Pray, cleanse the miserable and sinful characters.")

The longest colophon is found in BN-52, in which the Passion Harmony is the closing section of the manuscript. The colophon, which is more than twice as long as the next longest colophon, found in BM-18714, contains a much more elaborate prayer for charity in the event of error in arrangement and for the everlasting mercy of God upon both amanuensis and the owner of the manuscript. The complete text of the colophon reads thus:

ܫܠܡ ܠܟܬܒܬ ܩܪ̈ܝܢܐ ܗܠܝܢ ܓܒ̈ܝܐ ܕܝܘܡܐ ܕܥܪܘܒܬܐ
ܕܚܫ̈ܐ ܘܙܩܝܦܘܬܗ ܕܡܪܢ.. ܟܠ ܕܩܪܐ ܢܨܠܐ ܒܚܘܒܐ ܥܠ ܚܛܝܐ
ܗܘ ܕܣܕܪ ܘܟܬܒ ܐܝܟ ܚܝܠܐ ܘܝܕܥܬܐ ܕ..ܡ ܠܗ ܡܪܝܐ.
ܘܐܢ ܡܫܬܟܚ ܡܕܡ ܕܠܐ ܡܛܟܣ ܘܡܬܩܢ ܐܝܟ ܕܘܠܐ.
ܢܬܬܪܨ ܗܘ ܐܝܟ ܚܟܡܬܐ ܘܠܐ ܢܥܘܠ ܠܟܬܘܒܐ ܡܚܝܠܐ.
ܗܘ ܕ..ܟܒ ܡܚܒܠ ܘܡܛܢܦ ܨܠܘ ܥܠ ܚܛܝܐ ܕܟܬܒ: ܐܦ ܠܗ
ܐܠܗܐ ܢܥܒܕ ܚܘܣܝܐ ܘܠܚܛܗ̈ܘܗܝ. ܘܟܠ ܕܐܝܬ ܠܗ ܫܘܬܦܘܬܐ
ܒܥܘܡܠܗ: ܐܢ ܒܩܠܝܠ ܘܐܢ ܒܣܓܝ: ܐܠܗܐ ܢܚܘܣ
ܥܠ ܢܦܫܗ. ܘܢܚܣܐ ܐܠܗܐ ܚܛܗ̈ܘܗܝ ܘܕܟܠܗ̈ܘܢ ܩܢܝ̈ܢܐ
ܠܗ ܠܟܬܒܐ ܗܢܐ ܡܢ ܝܘܡܢܐ ܘܥܕܡܐ ܠܥܠܡ ܥܠܡܝܢ ⁂

("End of the writing of these selected lessons of the day of the evening of the Passion and his crucifixion of our Lord. May all who read pray in love over the sinner who arranged and wrote with might and knowledge which . . .to him the Lord. And if there is found anything which is not arranged and ordered correctly, it should be set right according to wisdom and not blame the feeble amanuensis even who . . .corrupted or defiled, prayer for the sinner who wrote. Also for him God made atonement and for his sins. And all his participation in his creation: if in little and if in much. May God have mercy upon his soul and may God make atonement for his sins and of all the possessors of this book from today and until to eternity.")

The colophon thus reflects the deeper humility of the scribe, but, despite its length, adds no significant data concerning the composition of the Passion Harmony.

The colophons in the Passion Harmony thus exhibit rather wide variations which are related to the major sequences only in location and reference to Daniel of Beth Batin. The manuscripts in Sequence A, with the exception of BN-51 which has no colophon at all, agree in concluding the

Passion Harmony with Matthew 27:62-66, while the manuscripts following Sequence B are unanimous in placing the colophon after Luke 23:54-56. The work of Daniel and his disciple, Isaac, is probably as early, or earlier than, A.D. 859--the date given in VS-268. References to the work of Daniel and Isaac are found only in BM-18714 and probably in VS-268. Both of these manuscripts follow Sequence A. The colophons in the manuscripts following Sequence B vary from each other, as well as from those in Sequence A. The variation in structural framework between the sequences indicates that the more detailed arrangement of Sequence B is probably not the work of Daniel and Isaac.

## E. SUMMARY

The detailed examination of the two major sequences of the Harclean Syriac Passion Harmony has involved a comparison of the introductory materials, the rubrics of each lection, the structural arrangement of the scriptural passages, and the colophons. The results of the examination may now be gathered into a more succinct pattern.

The introductory materials provide no clear distinction between sequences. Variations are more closely related to the type of manuscript than to the sequence. For example, BN-51, a lectionary, contains no indications of the unique nature of the Passion Harmony. The other lectionary, BM-18714, indicates the presence of the assembled (ܡܟܢ̈ܫܐ) readings twenty-six lections before the Passion Harmony actually begins. The gospel and New Testament manuscripts, whether Harclean or Peshitta, contain very similar introductory materials.

The comparison of rubrics reveals distinctions between the two sequences. The main variations are related to the locations of the rubrics. Sequence A places Rubric 9 between John 18:14 and Matthew 27:57b-e, while Sequence B places it before John 18:12. An even wider disparity is seen in the location of Rubrics 12 and 13, which identify the same lesson. Rubric 12, which is found only in Sequence B, is located between Mark 15:15d-e and Matthew 27:27a. The narrative is completed through Matthew 27:30 with appropriate insertions of parallel materials. Then the Johannine account of 19:4-16a is introduced and in the middle of this long passage Sequence A inserts Rubric 13 between verses 12 and 13. The location of Rubric 15 involves only a minor displacement of Luke 23:49a. The manuscripts containing each sequence agree unanimously in supporting these variations in the location of rubrics.

The distinctive patterns of the two sequences become apparent in the examination and comparison of the content and structural arrangements of the scriptural passages. The presence of a high proportion of identical or nearly identical passages in all six manuscripts reveals the close relationship of the two sequences. The dissimilarities show the distinctive characteristics of each sequence. The examination reveals that the printed editions of Spoer and Marmardji follow

Sequence B with only minor exceptions.

The wide variations in colophons are related to the major sequences only in location and with reference to Daniel of Beth Batin. The work of Daniel appears to be confined to Sequence A and is found in manuscripts which are dated in the eighth or ninth centuries or later.

The patterns of the two major sequences must now be compared with the other extant Passion Harmonies and examined for important textual variations and evidences of theological tendencies. Such an examination will help to establish the role of the Harclean Syriac Passion Harmony in a broader context.

# CHAPTER III

## RELATIONSHIPS OF THE PASSION HARMONY

The witnesses, the structural patterns, and the content of the Harclean Syriac Passion Harmony have been described in the previous chapters. An evaluation of the significance of Harclean Syriac Passion Harmony requires an analysis of textual, theological, and structural relationships in a broader context.

The variations of the text of the Passion Harmony from the standard Harclean Syriac text in comparison with the Greek text will identify the Passion Harmony textually. An examination of theological influences operative in the creation of variants in such liturgically oriented material will then be possible.

The existence of a variety of gospel harmonies in a number of languages raises the question of the relationship of the Harclean Syriac Passion Harmony to them, especially in structural patterns. The influence of Tatian's Diatessaron is a particularly insistent question. A consideration of these relationships will more clearly identify the role and significance of the Harclean Syriac Passion Harmony.

## A. Textual Relationships

The text of the Harclean Syriac Passion Harmony follows very closely the Harclean Syriac text published by White.[1] The presence of the Harclean Passion Harmony in BN-31, a manuscript of the Peshitta New Testament, reflects the preference for the Harclean Version in a manuscript in which accommodation to the Peshitta text would have been anticipated. Marmardji's printed evidence in the appendix of *Diatessaron de Tatien* contains a mixture of Peshitta and Harclean material. The Peshitta ~~text~~ is predominant in the first thirty-four lessons, but the lessons which present the Passion Harmony follow the Harclean text closely.

The critical apparatus in the appendix of this dissertation contains 2,451 separate entries. Nearly one-half of these entries present variants supported by a single witness. The number of unique readings which each witness contributes to the total is given in Table XVIII.

TABLE XVIII

UNIQUE READINGS OF EACH WITNESS

| | |
|---|---|
| White | 222 |
| VS-268 | 266 |
| BM-18714 | 174 |

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[1] White, *op. cit.*

Table XVIII (cont.)

| | |
|---|---|
| BN-51 | 78 |
| BN-52 | 43 |
| BN-31 | 211 |
| Spoer | 43 |
| Marmardji | 126 |
| | 1,179 unique readings |

Approximately 200 of the 1,179 unique readings involve illegible sections of the manuscript or marginal notations. Thus 979 entries or approximately 40% of the total number of entries contain variants supported by a single witness.

The classification of the major types of variants is another useful approach to the understanding of the textual constitution of the Passion Harmony. A total of 1,444 (59%) of the variations involve the normally troublesome problems of punctuation and seldom seriously affect interpretation. Another 8% (195 variants) involves variations in spelling. Proper names, such as Pilate, Barnabas, Gethsemane, Arimathea, Israel, Jerusalem, Pilate, Iscariot, and Mary, and transliterated Greek or Aramaic words, such as σπεῖρα, στρατιώτης, and ηλι ηλι σαβαχθανί, are difficult to reproduce in Syriac. Frequently the spelling is not even consistent within the same manuscript.

The combination of two words frequently found separately, such as [illegible] or ܠܟܘܢ, accounts for sixty-six additional variants (2½% of the total). Another twenty-nine variants (1% of the total) are related to the sequence of words. Word order variations such as the one found in John 19:28,[1] although it involves a change in the position of the dālath, do not usually change the meaning significantly.

Still another 6½% (160 variants) reflect words or sections which are not completely legible in the manuscripts. The large majority of the entries in this classification reflect the damage sustained by VS-268. Material found in the margin of a manuscript accounts for an additional forty variants (1½% of the total). Marginal materials contain Greek words, words or phrases omitted from the text, and other pertinent notations, but seldom seriously alter interpretation.

The difficulty of presenting the text of two different sequences in the same continuous text requires 100 variants (4% of the total) to show the omissions and substitutions of the shorter Sequence A for the more complex and developed construction of Sequence B. Variations created by the selectivity of the compiler or harmonizer do not represent deviation from the Harclean text. Variations in the formation and location of the rubrics and the identification of the gospel from which the opening words of the lesson are taken comprise an additional twenty-nine entries (1% of the total). Variations related to the rubrics are described in detail in Table XII.[2]

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[1] _Vide_ page 36*, line 13. [2] _Vide_ pp. 110-115.

The remaining variations consist of substitutions (270 variants or about 11% of the total), omissions which are not related to the selectivity of the harmonizer (78 variants or about 3% of the total), and additions or interpolations (45 variants or about 2% of the total). Thus, only 393 of the 2,451 entries (about 16% of the total) are textually significant enough to require additional examination.

The first stage of the more detailed examination is the presentation of the variants in which the majority of the witnesses to the Passion Harmony differ from the Harclean Syriac text published by White. The variations of the Harclean Syriac text from the Greek text are readily available, so the agreements of the majority of the witnesses to the Passion Harmony with the text of White need not be presented. The variants included in Table XIX below present the significant variants of the text of the Passion Harmony from the text published by White and were selected on the basis of numerical majority of the witnesses without reference to internal evidence. Variants involving punctuation or the spelling of proper names or transliterations were excluded.

The location of each variant in the critical apparatus and in the gospels is identified by listing the page and line of the appendix (5*:13) as well as the chapter and verse of the gospel from which it is taken. In the case of variants found only in Sequence A and, therefore, only in the critical apparatus, the abbreviation ca is given as a raised exponent to the page and line designation ($5^{*}:13^{ca}$). The variants have been arranged in the order in which they appear in each gospel. The readings of White and the Harclean Syriac Passion Harmony, respectively, are given below the designation of location. The supporting witnesses for each variant are cited after the reading in the following order: the witnesses to the Harclean Syriac Passion Harmony, the Sinaitic edition of the Old Syriac ($Sy^{s}$),[1] the Curetonian edition of the Old Syriac ($Sy^{c}$),[2] the Pešhitta version of the Syriac ($Sy^{p}$),[3] and corroborating Greek and versional evidence, where available and applicable, from Legg,[4] Tischendorf,[5] von Soden,[6]

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[1] Agnes Smith Lewis (ed.), The Old Syriac Gospels or Evangelion da-Mepharreshe (London: Williams and Norgate, 1910).

[2] F. Crawford Burkitt (ed.), Evangelion da-Mepharreshe, Vol. II (Cambridge: University Press, 1904).

[3] Philippus Edwardus Pusey and Georgius Henricus Gwilliam (ed.), Tetraevangelium Sanctum (Oxonii: Typographeo Clarendoniano, 1901).

[4] S. C. E. Legg (ed.), Novum Testamentum Graece: Evangelium Secundum Matthaeum (Oxonii: Typographeo Clarendoniano, 1940) and Novum Testamentum Graece: Evangelium Secundum Marcum (Oxonii: Typographeo Clarendoniano, 1935).

[5] Constantinus Tischendorf (ed.), Novum Testamentum Graece, 8th ed., Vol. I (Lipsiae: Giesecke and Devrient, 1869).

[6] Hermann Freiherr von Soden, Die Schriften des Neuen Testaments, Vol. II (Göttingen: Vandenhoeck und Ruprecht, 1913).

Nestle-Aland,[1] and the American Bible Society Greek New Testament.[2] The following papyri have been consulted directly: $P^{52}$,[3] $P^{53}$,[4] $P^{59}$,[5] $P^{60}$,[6] $P^{64}$,[7] $P^{69}$,[8] and $P^{75}$.[9] The sigla used to identify the corroborating evidence are given and corrected according to the listing provided by Kurt Aland in _Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments_.[10]

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[1] Eberhard Nestle, Erwin Nestle, and Kurt Aland (edd.), _Novum Testamentum Graece_, 24th ed. (Stuttgart: Württembergische Bibelanstalt, 1960).

[2] Kurt Aland, Matthew Black, Bruce M. Metzger, and Allen Wikgren (edd.), _The Greek New Testament_ (New York: American Bible Society, 1966).

[3] C. H. Roberts, _An Unpublished Fragment of the Fourth Gospel in the John Rylands Library_ (Manchester: The Manchester University Press, 1935).

[4] Henry A. Sanders, "A Third Century Papyrus of Matthew and Acts," _Quantulacumque_ ed. Robert P. Casey, Silva Lake, Agnes K. Lake (London: Christophers, 1937), pp. 151-161.

[5] Lionel Casson and Ernest L. Hettich, _Literary Papyri_, _Excavations at Nessana_, Vol. II (Princeton: Princeton University Press, 1950), pp. 79-93.

[6] _Ibid_., pp. 94-111.

[7] Colin Roberts, "An Early Papyrus of the First Gospel," _Harvard Theological Review_, XLVI (1953), pp. 233-237.

[8] E. Lobel, C. H. Roberts, E. G. Turner, J. W. B. Barns (edd.), _The Oxyrhynchus Papyrus_, Part XXIV (London: Egypt Exploration Society, 1957), pp. 1-4.

[9] Victor Martin and Rodolphe Kasser (edd.), _Papyrus Bodmer XIV-XV_ (Cologny-Geneve: Bibliotheca Bodmeriana, 1961).

[10] Kurt Aland, _Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments_, _Arbeiten zur neutestamentlich Textforschung_, Band I (Berlin: Walter de Gruyter und Co., 1963).

## TABLE XIX

## VARIANTS OF HARCLEAN SYRIAC PASSION HARMONY

## FROM THE TEXT OF WHITE

| | | | |
|---|---|---|---|
| 2*:13 | Matthew 26:6 | | |
| | White | ܒܒܝܬ | BM-18714, $Sy^{s}$, P |
| | PH | ܒܝܬ | BN-51 |
| 3*:4 | Matthew 26:11 | | |
| | White | ܡܣܟܢܐ | $Sy^{s}$, P |
| | PH | ܠܡܣܟܢܐ | BM-18714, BN-51 |
| 3*:8 | Matthew 26:13 | | |
| | White | ܬܬܟܪܙܢ | |
| | PH | ܬܬܟܪܙ | BM-18714, BN-51, $Sy^{s}$, P |
| 11*:3 | Matthew 26:35 | | |
| | White | ܢܗܘܐ | $Sy^{s}$, P |
| | PH | ܬܗܘܐ | BM-18714, BN-51, BN-52, BN-31, CU-1700 |
| 11*:3 | Matthew 26:35 | | |
| | White | ܣܘܢܩܐ | |
| | PH | ܣܢܝܩܘܬܐ | BM-18714, BN-51, BN-52, BN-31 CU-1700 |
| 11*:4 | Matthew 26:35 | | |
| | White | ܒܕܡܘܬܐ ܐܦ | VS-268, ομοιως και ℵBCDLSY 067 $P^{53}$, 13, 33, 346, 700, al. pler. b c d f $ff^{1,2}$ $g^{1}$ h l aur. vg. $Sy^{hier}$. Geo. $Or^{int}$. TR# . |

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#TR is used to indicate the reading which agrees with the Greek Textus Receptus.

PH ܗܟܘܬ ܕܝܢ ܐܦ BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy^s,P, ομοιως δε και AW ΓΔΘΠΣ 074 ς(exc. SY)# fam.¹ 22, 28, 71, 124, 157, 543, 565, 692, 697, 892, 1582, q Aeth.

**12*:6 Matthew 26:36**

White ܠܬܠܡܝܕܘܗܝ Sy^s, P, + αυτου ℵACDWΣ P^53 fam.¹ 7, 245, 251, 470, 471, 474, 517, 544, 659, 700, 713, 999, 1012, 1170, 1355, 1391, 1424, 1582, 1675, ℓ36, ℓ44, al. it. vg.(plez.) Cop^bo. Aeth. Geo.¹ Hil.

PH ܠܬܠܡܝܕܐ BM-18714, BN-51, BN-52, BN-31, CU-1700, BLΓΔΠΦ 067^vid. 074, ς, 22, 28, 33, 157, 565, 892, al. plur. vg.(2MSS*) Sy^hier. Cop^sa. Aug. TR

**12*:8 Matthew 26:38**

White ܠܗܘܢ ܝܫܘܥ + ο Ιησους C³ΓΔΠ 074, ς, 22, 71, 131, 157, 238, 262, 346, 543, 565, 692, 697, 1241. al. mu.

PH ܠܗܘܢ BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy^s, P, ℵABC*DLWΘΣΦ, 067, P^37, P^53, fam.¹, 21, 28, 33, 69, 124, 270, 291, 443, 659, 700, 726, 892, 999, 1200, 1375, 1574, 1582, 2145. al. plez. it.(plez.) vg. Sy^hier. Cop^sa. bo. Aeth. Arm. Geo.¹

**13*:6 Matthew 26:42**

White [illegible] VS-268, BM-18714, BN-51, Sy^s; [illegible] Sy^P

PH [illegible] BN-52, BN-31, CU-1700, Spoer, Marmardji

**13*:6 Matthew 26:42**

White [illegible] VS-268, BM-18714, BN-51, ℵABCLW Δcor. Π*, 067, P^37, fam.¹(exc.118), 33, 71, 174, 489, 565, 1010, 1293,(cont.

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#Legg uses ς as the consensus of EFGHKMSUVYΩ.

1582, 2145, b ff² g vg.(1MS) Cop^sa. Aeth.

PH ܕܗܢܐ ܟܣܐ BN-52, BN-31, CU-1700, Spoer, Marmardji, Sy^P, τουτο το ποτηριον Γ Θ Π² Σ Φ ʒ(exc. V), 28, 124, 700, 892, al. pler. a c f ff¹ h aur. vg.(pler.) Cop^bo. Arm.; το ποτηριον τουτο D 69, 238, 243, 346, 472, 543, 713, 1170, 1396, d g¹ l vg.(1MS) Sy^s Geo. Or.; add το ποτηρ post απ εμου Δ* (postea erasa) 157; nil nisi το ποτηριον V, 248, 1473.

**13*:7 Matthew 26:42**

**White** ܠܡܫܬܝܗ Sy^s, P

**PH** ܠܡܫܬܝܘܗܝ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Spoer, Marmardji

**13*:10^ca Matthew 26:43**

**White** ܬܘܒ ܟܕ VS-268, BN-51, Sy^s, P

**PH** ܬܘܒ BM-18714

**13*:10^ca Matthew 26:43**

**White** ܕܡ̈ܟܝܢ Sy^s, P

**PH** ܡ̈ܟܝܢܬܐ VS-268, BM-18714; ܡ̈ܟܢܬܐ BN-51

**14*:7 Matthew 26:48**

**White** ܐܚܘܕܘܗܝ BM-18714, BN-51; ܐܚܘܕܘ Sy^s, P

**PH** ܐܘܚܕܘܗܝ BN-52, BN-31, CU-1700; ܐܚܕܘܗܝ VS-268

**18*:12^ca Matthew 26:61**

**White** ܠܬܠܬܐ ܘܠܬܠܬܐ Sy^s, P

**PH** ܬܠܬ̈ܐ BM-18714, BN-51

**19*:5 Matthew 26:65**

**White** ܪܝܫܝ VS-268, BN-51, BN-52

**PH** ܪܝܫ BM-18714, BN-31, CU-1700; ܪܒ Sy^s, P

19*:8 Matthew 26:66

| | | |
|---|---|---|
| White | ܐܝܬܘܗܝ ܠܡܘܬܐ | ܗܘ ܡܘܬܐ Sy$^{s}$, P |
| PH | ܠܡܘܬܐ ܐܝܬܘܗܝ | VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700 |

19*:8 Matthew 26:67

| | | |
|---|---|---|
| White | ܒܦܪܨܘܦܗ | ܒܦܪܨܘܦܗܝ Sy$^{s}$, P |
| PH | ܒܦܪܨܘܦܐ ܕܝܠܗ | VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700. |

20*:3 Matthew 26:72

| | | |
|---|---|---|
| White | ܟܦܪ | VS-268, BM-18714, BN-51, Sy$^{P}$ |
| PH | ܟܦܪ ܩܕܡ ܟܠܗܘܢ | BN-52, BN-31, CU-1700 |

20*:11$^{ca}$ Matthew 26:75

| | | |
|---|---|---|
| White | ܘܢܦܩ | Sy$^{P}$ |
| PH | ܘܟܕ ܢܦܩ | BM-18714, BN-51, Sy$^{s}$ |

24*:15 Matthew 27:5

| | | |
|---|---|---|
| White | ܫܢܝ | ܘܫܢܗܝ Sy$^{s}$, P |
| PH | ܫܢܐ | VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700 |

24*:16 Matthew 27:5

| | | |
|---|---|---|
| White | ܚܢܩ | |
| PH | ܚܢܩ | VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy$^{s}$, P |

25*:1 Matthew 27:6

| | | |
|---|---|---|
| White | ܠܡܪܡܝܘ | |
| PH | ܠܡܪܡܝܘ ܐܢܘܢ | VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700; ܠܡܪܡܝܘܬܗ Sy$^{s}$; ܕܢܪܡܘܢܗܝ Sy$^{P}$ |

25*:4 Matthew 27:8

White ܗ̣ܘ ܠܝܘܡܢܐ BN-51, BN-52

PH ܗܘܐ ܠܝܘܡܢܐ VS-268, CU-1700; BM-18714, BN-31 omit

23*:15 Matthew 27:20

White ܢܘܒܕܘܢ CU-1700; ܘܢܘܒܕܘܢ Sy$^s$

PH ܕܢܘܒܕܘܢ BN-52, BN-31, Sy$^P$

29*:3 Matthew 27:27

White ܟܢܫܘ

PH ܘܟܢܫܘ BN-52, CU-1700, Spoer, Marmardji, Sy$^s$, P; ܘܟܢܫ BN-31

29*:4 Matthew 27:28

White ܣܡܘܗ ܘܐܠܒܫܘܗܝ Sy$^s$, P

PH ܣܡܘ BN-52, BN-31, CU-1700, Spoer, Marmardji

32*:13 Matthew 27:37

White ܘܣܡܘ VS-268, Sy$^P$

PH ܣܡܘ BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy$^s$

32*:14 Matthew 27:36

White ܘܝܬܒܝܢ ܗܘܘ ܢܛܪܝܢ Sy$^s$, P

PH ܘܟܕ ܝܬܒܝܢ ܢܛܪܝܢ ܗܘܘ BN-52, BN-31, CU-1700

34*:1 Matthew 27:40

White ܝܘܡ̈ܝܢ Marmardji, Sy$^s$, P

PH ܝܘܡ̈ܐ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Spoer

34*:6 **Matthew 27:42**

White ܘܢܗܝܡܢ BN-52, BN-31, CU-1700, Spoer;
ܘܢܗܡܢ Marmardji, Sy$^{s}$, P

PH ܘܢܗܝܡܢ VS-268, BM-18714, BN-51

35*:12 **Matthew 27:49**

White ܫܒܘܩ

PH ܫܒܘܩܘ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy$^{s}$, P, 090, 33, 157, 713, ℓ, Geo.

36*:13 **Matthew 27:53**

White ܩܝܡܬܗ Sy$^{s}$, P

PH ܩܝܡܬܐ ܕܝܠܗ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700

36*:14 **Matthew 27:53**

White ܩܕܝܫܐ ܩܘܕܫܐ Sy$^{s}$

PH ܩܕܝܫܬܐ VS-268, BM-18714, BN-31, BN-52, BN-31, CU-1700, Sy$^{P}$

36*:15 **Matthew 27:54**

White ܘܕܥܡܗ

PH ܕܥܡܗ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy$^{s}$, P

37*:1 **Matthew 27:54**

White ܒܪܗ ܕܐܠܗܐ ܒܪܗ ܗܘ ܕܐܠܗܐ Sy$^{s}$;
ܒܪܗ ܗܘܐ ܕܐܠܗܐ Sy$^{P}$

PH ܒܪܐ ܕܐܠܗܐ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700

37*:5 **Matthew 27:55**

White ܬܡܢ ܢܫ̈ܐ Sy$^{s}$, Uncs. Pler., Minusc. pler., a c f ff$^{1,2}$ g$^{1}$ l q r$^{2}$ vg. Cop$^{sa}$. bo. Aeth. Arm. Geo.$^{1}$ Or$^{int}$. TR;
ܢܫ̈ܐ ܬܡܢ 659, 1579.

**PH** ܬܡܢ ܐܦ ܢܫ̈ܐ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700; ܐܦ ܬܡܢ ܢܫ̈ܐ SyP; καὶ γυν. ἐκεῖ 253, ℓ47, ℓ49, ℓ50; κἀκεῖ γυν. ܐܦ SyP(pler.); ἐκεῖ καὶ γυν FKLΠ 27, 33, 66, 201, 229, 237, 241, 246, 247, 252, 280, 473, 474, 479, 480, 482, 482, 506, 945, 1207, 1219, 1223, 1278**, 1346, 1354, 1355, 1391, ℓ52, ℓ54, ℓ183, Sy$^{hier.}$; ibi mulieres quoque Geo.$^{2}$; καὶ γυν. D, 7, ℓ48, d aur Sy$^{hl}$(mg.)

37*:6 Matthew 27:55

**White** ܕܢܩ̈ܦܢ VS-268, BM-18714, BN-51; sequebantur Aeth. Geo.$^{1}$

**PH** ܕܢܩ̈ܦܢ ܗܘ̈ܝ BN-52, BN-31, CU-1700, Sy$^{s}$, P

38*:6 Matthew 27:57

**White** ܟܕ ܕܝܢ ܪܡܫܐ ܗܘܐ ܟܕ ܗܘܐ ܪܡܫܐ Sy$^{s}$

**PH** ܟܕ ܪܡܫܐ ܕܝܢ ܗܘܐ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700; ܟܕ ܗܘܐ ܕܝܢ ܪܡܫܐ Sy$^{P}$

39*:9 Matthew 27:60

**White** ܥܠܠ Spoer, Marmardji; ܘܐܥܠܗ Sy$^{s}$

**PH** ܥܠܠܗ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy$^{P}$

39*:10 Matthew 27:60

**White** ܐܙܠ Spoer, Marmardji, Sy$^{s}$

**PH** ܐܙܠܗ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy$^{P}$

6*:15 Mark 14:20

**White** ܐܡܪ: ܠܗܘܢ BN-52, Sy$^{s}$, P

**PH** ܐܡܪ: BN-31, CU-1700

12*:12 Mark 14:35

**White** ܠܡܥܒܪ BN-31, Marmardji; παρελθέτω 579

**PH** ܠܡܥܒܪ: BN-52, CU-1700, Spoer, Sy$^{s}$, P

**12*:16 Mark 14:36**

White ܐܠܐ ܠܐ ܡܕܡ Marmardji, Sy$^s$, P; (αλλα W) πλην
αλλ ΝΣ

PH ܠܐ ܡܕܡ BN-52, BN-31, CU-1700, Spoer.

**13*:14 Mark 14:40**

White ܢܦܢܘܢ ܠܗܘܢ

PH ܢܦܢܘܢ ܠܗ BN-52, BN-31, CU-1700, Sy$^s$, P

**16*:8 Mark 14:51**

White ܒܣܕܘܢܐ VS-268, BM-18714, BN-51;
ܘܣܕܘܢܐ Sy$^s$, P

PH ܒܣܕܘܢܐ ܗܘܐ BN-52, BN-31, CU-1700, Spoer,
Marmardji

**18*:5$^{ca}$ Mark 14:55**

White ܕܢܩ BM-18714

PH ܕܢܩܪ VS-268, BN-51; ܕܢܚ Sy$^s$, P

**18*:13 Mark 14:58**

White ܕܠܐ ܥܒܝܕ BN-31, Sy$^s$, P

PH ܠܐ ܥܒܝܕ BN-52, CU-1700

**18*:15 Mark 14:60**

White ܡܦܢܐ ܐܢܬ: ܘܠܐ ܡܕܡ ουδεν αποκρινη 28, 579

PH ܠܐ ܡܦܢܐ ܐܢܬ: ܘܠܐ ܡܕܡ BN-52, BN-31, CU-1700, Sy$^s$, P

**19*:3 Mark 14:62**

White ܐܢܐ ܐܝܬܝ BN-52, Sy$^s$, P

PH ܕܐܢܐ ܐܝܬܝ BN-31, CU-1700

**19*:11 Mark 14:65**

White ܒܩ̈ܘܦܠܐ

PH ܒܩ̈ܦܠܐ BN-52, BN-31, CU-1700

19*:16 Mark 14:68

White ܡܢܐ ܐܡܪܐ BN-31, Marmardji, Sy$^{s}$, D, 2

PH ܡܢܐ ܐܢܬ ܐܡܪܐ BN-52, CU-1700, Sy$^{p}$, TR; σu(σοι 517) τι ℵBCLNUWΔΣΨ fam.$^{1}$, 33, 108, 565, 579, 892, 1071, 1342; τι σu AXY 067, ϛ(exc. U), fam.$^{13}$, 22, 28, 157, 543, 700, al. pler. Cop$^{bo}$. Arm. Eus.; z pon. tu post dicis Geo.$^{2}$

19*:16 Mark 14:68

White ܠܦܕܐ BN-52, BN-31

PH ܠܘܦܕܐ CU-1700, Marmardji

20*:2 Mark 14:69

White ܕܩܐܡܝܢ

PH ܕܩܐܡܝ̈ܢ BN-52, BN-31, CU-1700, Sy$^{p}$; ܕܩܝܡܝ̈ܢ Sy$^{s}$

23*:7 Mark 15:8

White ܫܪܝܘ Sy$^{p}$, 124, 262, 330, 506, ℓ47

PH ܫܪܝ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Marmardji, Sy$^{s}$

24*:1 Mark 15:12

White ܐܡܪ̈ ܗܘܐ ἔλεγεν, ℵBC, 115, 1342

PH ܐܡܪ̈ BN-52, BN-31, CU-1700, Sy$^{s}$, $^{p}$; εἶπεν ADNWXYΔΠΣΨ ϛ fam.$^{1}$, fam.$^{13}$, 22, 28, 33, 157, 543, 579, 892, 1071, al. pler., item dixit illis k cf. ait illis a d l r$^{1,2}$ vg. Aug.; TR; om. 565, 700; αὐτοῖς λέγει Γ; cf. eis dicens c

24*:4 Mark 15:14

White ܕܒܫܝܫ Sy$^{s}$, P

PH ܒܝܫܬܐ BN-52, BN-31, CU-1700

28*:16 Mark 15:15

White ܕܢܨܛܠܒ

PH ܕܢܙܕܩܦ BN-52, BN-31, CU-1700, Sy^s, P

31*:7 Mark 15:20

White ܕܬܠܝܐ

PH ܗܘܘ ܕܬܠܝܐ BN-52, BN-31, CU-1700.

32*:8 Mark 15:23

White ܘܝܗܒܝܢ εδιδουν (εδιδου E, 118, 209*, 506, 579, ℓ184; εδιδων M*) Uncs. Pler. it. (exc. c) vg. Geo.$^2$ Arm. TR

PH ܘܝܗܒܘ BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy^s, P; ܘܝܗܒܘ VS-268; διδουσι (διδωσι Ψ) (-Ψ) 565, 1071; dederunt c Cop$^{sa. bo.}$ Geo.$^1$ Aeth.

32*:9 Mark 15:23

White ܚܠܐ

PH ܚܡܪܐ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy^s, P

28*:12 Mark 15:25

White ܨܠܒܗ BN-31; ܨܠܒ Sy^s, P

PH ܨܠܒܘܗ BN-52, CU-1700

32*:13$^{ca}$ Mark 15:29

White ܚܘ ܡܛܠܒܝܢ

PH ܘܡܛܠܒܝܢ VS-268, BM-18714, BN-51, Sy^s, P; (et mouentes k)

32*:13$^{ca}$ Mark 15:29

White ܢܩ̈ܦܠ BN-51

PH ܢܩ̈ܦܢ VS-268, BM-18714, Sy^s, P

32*:13$^{ca}$ Mark 15:29

White ܒܝܠ

PH ܒܝܠ VS-268, BM-18714, BN-51, Sy$^{s, p}$

1*:4 Luke 22:3

White ܕܡܬܩܪܐ λεγομενον 16, 348, 477, 1047, 1194, 1216, 1279, 1579

PH ܕܡܬܟܢܐ VS-268, BM-18714, BN-51, Sy$^{c, s, p}$; καλουμενον ℵBDLQWXΓ 33, 69, 483, 597, 660, 892, 1012, 1071, 1093, 1241, TR; επικαλουμενον ACEGHPRVS ΔΛΘΠΨΩ fam.$^{1}$, 399, 461, 476, 655, 661, Or$^{4}$, 386, Eus$^{dem}$ 468, (it vg qui cognominabatur vel-nature, contra d am quo vocatur); G omits

1*:5 Luke 22:3

White ܐܣܟܪܝܘܛܐ VS-268

PH ܕܐܣܟܪܝܘܛܐ BM-18714, BN-51, Sy$^{c, s, p}$

1*:12 Luke 22:8

White ܠܟܐܦܐ

PH ܟܐܦܐ VS-268, BN-51, Sy$^{c, s, p}$; ܟܐܦܐ BM-18714

1*:14 Luke 22:10

White ܒܗ VS-268, Sy$^{c, s, p}$

PH ܒܗܘ BN-51, BM-18714

10*:5 Luke 22:32

White ܨܠܝܬ ܒܥܝܬ Sy$^{c, s, p}$

PH ܨܠܝܬܝ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700

10*:6 Luke 22:32

White ܬܬܦܠܡ BM-18714, BN-31

PH ܬܬܦܠܡ VS-268, BN-51, BN-52, CU-1700; (cont.)

ܬܚܣܪ Sy$^{c}$, s, P; εκλιπη ℵBDKLMTUXΠ P$^{75}$ fere Bas$^{eth}$ 277 et 286, Chr. 1, 607 et 3, 44 et 5, 570 et alibi, Cyr$^{4}$, 985, TR; εκλειπη AEGHQSVΓΔ al plu (Bas$^{2}$, 160 sed cdd fluct.)

**10*:7 Luke 22:32**

White ܠܐܚܝܟ VS-268, BN-51, Sy$^{c}$, s

PH ܠܚܝܟ BM-18714, BN-52, BN-31, CU-1700, Sy$^{p}$

**11*:13 Luke 22:37**

White ܠܟܘܢ ܓܝܪ Sy$^{c}$, s, P; ܓܝܪ ܠܟܘܢ VS-268, BM-18714, BN-51

BH ܠܟܘܢ BN-52, BN-31, CU-1700

**12*:10 Luke 22:40**

White ܟܕ ܕܝܢ

PH ܘܟܕ BM-18714, BN-52, BN-31, Sy$^{c}$, s, P; γενομενοις (omisso δε) T

**12*:14 Luke 22:42**

White ܨܒܐ ܐܢܬ BN-52, CU-1700, Sy$^{s}$, P

PH ܨܒܐ BN-31, Spoer, Marmardji; βουλη FGR XΓΔΛ al aliq Dam$^{par}$ ex cod par

**12*:15 Luke 22:42**

White ܟܣܐ ܗܢܐ ܡܢܝ Const.$^{5}$, 14, 4, TR

PH ܡܢܝ ܟܣܐ ܗܢܐ BN-52, BN-31, CU-1700, Spoer, Marmardji, Sy$^{c}$, s, P, 1093

**13*:9 Luke 22:44**

White ܢܛܦ̈ܐ VS-268, BN-51, BN-31, Sy$^{c}$, P

PH ܢܛܘܦ̈ܐ CU-1700; [illegible] BM-18714, BN-52

**15*:7 Luke 22:49**

White ܐܢ BN-31, Marmardji

PH ܐܢ BN-52, CU-1700, Spoer

**15*:10 Luke 22:51**

**White** ܘܟܕ ܥܢܐ A, Cop$^{sa.}$ fragm woi; ܥܢܐ Sy$^{c}$, $^{s}$

**PH** ܟܕ ܥܢܐ ܕܝܢ BN-52, BN-31, CU-1700; ܥܢܐ ܕܝܢ Sy$^{P}$, Spoer, Marmardji, TR

**15*:11 Luke 22:51**

**White** ܫܒܘܩܘ Marmardji; ܫܒܘ Sy$^{c}$, $^{s}$, P

**PH** ܫܒܘܩ BN-52, BN-31, CU-1700, Spoer

**16*:1$^{ca}$ Luke 22:52**

**White** ܐܡܪ: ܕܝܢ ܝܫܘܥ ܐܡܪ: ܝܫܘܥ VS-268; ܘܐܡܪ: ܠܗܘܢ Sy$^{c}$; ܘܐܡܪ: Sy$^{s}$, P; ειπεν δε Ιησους P$^{75}$, $\aleph^{s}$ABTΘ; ειπεν δε D, fam.$^{1}$ b c$^{scr}$ d e i l Arm.

**PH** ܐܡܪ: ܗܘ ܝܫܘܥ BM-18714, BN-51; ειπεν δε ο Ιησους KLRWXΔΛΠΨ fam.$^{13}$ 28, 565, 700, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174, von Soden's K, pler. Or$^{4}$, 386, TR; Ιησους or ο Ιησους a aur c f ff$^{2}$ q r$^{1}$ vg Cop$^{sa.}$ bo.Geo.

**20*:13 Luke 22:61**

**White** ܐܡܪ:

**PH** ܕܐܡܪ: BN-52, BN-31, CU-1700, Sy$^{c}$, $^{s}$, P

**20*:13-14 Luke 22:61**

**White** ܕܬܠܬ ܙܒܢܝܢ ܬܟܦܪܢܝ BN-52, BN-31

**PH** ܕܬܟܦܪܢܝ ܬܠܬ ܙܒܢܝܢ CU-1700, Marmardji, Sy$^{P}$; ܬܟܦܪܢܝ ܬܠܬ ܙܒܢܝܢ Sy$^{c}$, $^{s}$

**25*:13 Luke 22:68**

**White** ܘܡܫܐܠ ܐܢܐ VS-268, BM-18714, BN-51, TR

**PH** ܘܡܫܐܠ ܐܢܐ ܠܟܘܢ BN-52, BN-31, CU-1700; ܐܫܐܠܟܘܢ Sy$^{c}$, $^{s}$, P; ερωτησω υμας 4, 13, 169, 124, 230, 251, 273, 346, 483, 485, 495, 543, 716, 788, 826, 828, 983, Cop$^{sa}$; ερωτησω υμιν 157

26*:3 Luke 22:71

White ܫܡܥܢܢ VS-268, BN-52, CU-1700; ܫܡܥܢ / Sy$^{c}$, $^{s}$, P

PH ܫܡܥܝܢܢ BM-18714, BN-51, BN-31

27*:14 Luke 23:15

White ܫܕܪܬܟܘܢ VS-268, BM-18714, BN-51; ανεπεμψα γαρ υμας προς αυτον ADWΓΔΛΨ063, 28, 565, 700, 1009, 1010, 1195, 1230, 1242, 1344, 1365, 2148, (ℓ47 ανεπεμψεν, ℓ547 ενεπεμψα and ημας), fam.$^{1}$ a b c d e ff$^{2}$ (l) q r$^{1}$ vg (aeth) Diatessaron, von Soden's K, TR; ανεπεμψα υμας προς αυτον 124, 174, 230, 346; ανεπεμψα γαρ υμας προς ημας H

PH ܫܕܪܬܗ BN-52, BN-31, CU-1700, Sy$^{c}$, $^{s}$, P, Xscr 183, 274, Arm. Geo. Perss. Sax. sl. Diatessaron$^{a}$, v; ανεπεμψα γαρ αυτον προς υμας 71, 248, 788, ℓ299, gat mm Sy$^{h}$ mg. (sed cod bars txt)(nam remissi illum ad vos mm gat); ανεπεμψα γαρ αυτον προς ημας 1574; ανεπεμψα γαρ αυτον προς υμας fam.$^{13}$, 483, ℓ185; ανεπεμψεν γαρ αυτον προς ημας P$^{75}$, ℵBCKLTΘΠ, 0124(ανεπεμψαν), 16, 157, 229, 230, 265, 270, 280, 348, 473, 477, 482, 489, 598, 726, 826, 828, 892, 983, 1047, 1071, 1079, 1200, 1207, 1216, 1219, 1223, 1241, 1279, 1346, 1354, 1375, 1579, 1546, 1646, 1689, aur f Cop$^{sa.\ bo.}$

28*:2 Luke 23:17

White ܐܢܢܩ BN-31

PH ܐܢܢܩܐ BN-52, CU-1700

28*:2 Luke 23:17

White ܐܢܢܩ ܕܝܢ ℵWXΔΘΨ063, fam.$^{1}$, fam.$^{13}$, 28, 565, 700, 892, 1010, 1071, 1195, 1212, 1230, 1242, 1253, 1344, 1365, 1646, 2148, 2174, Byz. Lect. it aur b c e f ff$^{2}$ l q (r$^{1}$) vg. Cop$^{bo.(mss)}$ Geo. Eus. TR

PH ܐܝܡܐ ܓܒܝܗ: BN-52, BN-31, CU-1700, $Sy^{P}$, Arm. 1009

34*:8 Luke 23:36

White ܗܘܘ ܕܝܢ ܒܗ

PH ܗܘܘ ܒܗ ܕܝܢ BN-52, BN-31, CU-1700, Spoer; ܗܘܘ ܒܗ Marmardji

39*:12 Luke 23:55

White ܥܠ̈ܝܗܝ

PH ܥܠ̈ܝܢܗܝ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Spoer, Marmardji

3*:13 John 13:1

White ܠܫܘܠܡܐ BN-51

PH ܘܥܕܡܐ ܠܫܘܠܡܐ BM-18714, $Sy^{s}$, P

4*:1 John 13:3

White ܐܙܠ H*

PH ܐܐܙܠ BM-18714, BN-51, $Sy^{s}$, P

4*:2 John 13:5

White ܐܪܡܝ $Sy^{s}$, P

PH ܐܪܡ BM-18714, BN-51

4*:3 John 13:5

White ܡ̈ܝܐ BN-51, $Sy^{s}$, P

PH ܡ̈ܐ BM-18714

4*:6 John 13:6

White ܡܪܝ ܐܢܬ ܠܝ $Sy^{s}$, P

PH ܡܪܝ ܐܢܬ BM-18714, BN-51

**4*:7 John 13:7**

White ܕܐܢܐ BN-51, Sy$^{p}$

PH ܕܐܢܐ ܠܟ BM-18714, Sy$^{s}$, h mg.(praem. σοι)

**4*:9 John 13:8**

White ܐܢܬ ܠܝ ܪ̈ܓܠܝ ܕܝܠܝ Sy$^{s}$, P; μου τους ποδας BCEFGHLWΨ P$^{66}$, 75, 124, 157, 235, 435, 1093, 2193, b c e f ff$^{2}$ g m$^{113}$ q vg. Or$^{4}$, 413-416, 417 ter et 423, Chr$^{8}$, 476e

PH ܐܢܬ ܪ̈ܓܠܝ ܕܝܠܝ BM-18714, BN-51; τους ποδας μου ℵAΔΛΠ unc$^{8}$ al pler. a l r (hi$^{2}$ pedes meos) Or$^{4}$, 411 Chr$^{8}$, 476b Cyr$^{4}$, 722; ου μη νιψης τους ποδας D 1, 13, 22, 69, 118, 209, 213, 230, 346, 397, 443, 543, 788, 826, 828, 983, 1170, 1192, 1210, 1355, 1582, 1689, 2193, Niketaskatene

**4*:11 John 13:9**

White ܪ̈ܓܠܝ ܕܝܠܝ BN-51, Sy$^{s}$, P(ܪ̈ܓܠܝ), P$^{75}$ f g q vg. Or$^{4}$, 411 Chr$^{8}$, 476 Cyr$^{4}$, 723

PH ܪ̈ܓܠܝ BM-18714, P$^{66}$, DEGH 69, 71, 185, 213, 280, 660, 661, 472, 2145, a b c e ff$^{2}$ l m$^{113}$ TR

**4*:13 John 13:10**

White [illegible] BN-51, BM-18714 (mg.)

PH [illegible] BM-18714; [illegible] Sy$^{s}$, P

**4*:14 John 13:10**

White ܐܢܬܘܢ ܕܝܢ BN-51; εστιν γαρ D, 1 Arm.

PH ܐܢܬܘܢ BM-18714, Sy$^{s}$, P

**5*:4 John 13:13**

White ܐܢܬܘܢ ܩܪܝܢ

PH ܐܢܬܘܢ ܩܪܝܢ ܐܢܬܘܢ BM-18714, BN-51, Sy$^{p}$; ܠܝ ܩܪܝܢ ܐܢܬܘܢ Sy$^{s}$

5*:11 John 13:17

| | | |
|---|---|---|
| White | ܐܢ ܗܠܝܢ | BN-51, Sy^s, P; εαν et. Or^4, 423 et bis 424 |
| PH | [illegible] ܗܠܝܢ | BM-18714; οταν F, Eus^ps 169 |

5*:13 and 7*:4 John 13:18

| | | |
|---|---|---|
| White | ܐܢܐ ܝܕܥ | BN-51, Sy^s, P^66, BCDL, unc. rell. (Λ ad λεγω trahit) al plu a b e f ff^2 g vg. Or^4, 423, 425 bis et 426 Eus^dem 466 et ps 169 Thdrt^1, 864 |
| PH | ܐܢܐ ܓܝܪ ܝܕܥ | BM-18714, Sy^P, ℵ^c AEFGHKΠ 13, 28, 69, 124, 131, 213, 229, 265, 270, 280, 291, 346, 397, 473, 482, 489, 544, 726, 945, 999, 1200, 1219, 1346, 1354, 1355, 1375, c l q r Cop. Arm. Cyr^4, 729 |

7*:7 John 13:19

| | | |
|---|---|---|
| White | ܐܢܐܝ | BN-51, BN-52, CU-1700 |
| PH | ܐܢܐܝ | VS-268, BM-18714; ܐܢܐ BN-31, Sy^s, P |

7*:9 John 13:21

| | | |
|---|---|---|
| White | ܘܐܣܗܕ | Sy^s, P |
| PH | ܘܣܗܕ | VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700 |

9*:14 John 13:31

| | | |
|---|---|---|
| White | ܐܡܪ | VS-268, BM-18714, BN-51, TR |
| PH | ܘܐܡܪ | BN-52, BN-31, CU-1700, Sy^s, P, Λ, Sax. |

11*:7 John 16:32

| | | |
|---|---|---|
| White | ܠܗܝܢ | |
| PH | ܠܗܠܝܢ | BM-18714, BN-51, BN-52, BN-31, CU-1700 |

**12*:3** John 18:2

**White** ܕܘܟܬܐ Sy$^{s}$

**PH** ܠܕܘܟܬܐ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy$^{p}$

**12*:4** John 18:2

**White** ܕܙܒ̈ܢܝ BN-51, BN-52, BN-31, Sy$^{s}$

**PH** ܕܙܒ̈ܢܝܢ VS-268, BM-18714, CU-1700; ܙܒܢܝܢ Sy$^{p}$

**14*:10** John 18:4

**White** ܕܐܬ̈ܝܢ ܕܐܬܐ Sy$^{s}$, P

**PH** ܕܐܬܝܢ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700

**15*:10** John 18:10

**White** ܕܥܒܕܗ τω δουλω εκεινω 6, 13, 27, I50*, al pauc. f ff$^{2}$; του δουλου εκεινου D al$^{2}$ a e r af., q for servi

**PH** ܕܥܒܕܐ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Spoer, Sy$^{s}$, P; ܥܒܕܐ Marmardji

**17*:4** ~~John 18:16~~

**White** ܠܬܪܥ BM-18714, BN-51; ܬܪܥ Sy$^{s}$, P

**PH** ܠܬܪܥܐ VS-268, BN-52, BN-31, CU-1700, Spoer, Marmardji

**17*:14** John 18:21

**White** ܫܐܠܘ

**PH** ܫܐܠ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy$^{s}$, P

**18*:1** John 18:23

**White** ܗܘ ܫܦܝܪ VS-268, BN-51, ℵAC$^{3}$D$^{supp}$WXYΔΛΠ 054, unc$^{7}$ al pler 13, 69, 124, 579, Arm. TR

**PH** ܫܦܝܪ BM-18714, BN-52, BN-31, CU-1700, Sy$^{s}$, P, BC*LΘ 1241, b$^{scr}$ o$^{scr}$

18*:3 John 18:24

White ܗܟܝܠ ܚܢܢ Sy^s, P, D^supp 251, 348, al. pauc.

PH ܗܟܝܠ ܗܘ ܚܢܢ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700

20*:9 John 18:26

White ܫܠܝܦ

PH ܫܠܦ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Marmardji, Sy^s, P

21*:6 John 18:29

White ܠܡܬ

PH ܠܬܡ VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy^s, P

27*:16 John 18:39

White ܠܢ ܗܘܐ

PH ܠܢ BN-52, BN-31, CU-1700, Sy^P

29*:2^ca John 19:2

White [illegible] VS-268

PH [illegible] BM-18714, BN-51, Sy^P

29*:9 John 19:3

White [illegible] Sy^P

PH [illegible] VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Spoer, Marmardji

29*:15 John 19:6

White ܨܠܘܒ ܨܠܘܒܝܗܝ σταυρωσον σταυρωσον αυτον AD^supp XYΓΔΛΠ unc^6 al^160 von Soden's K, b f ff^2 g q vg^cle Arm. Go. Const 5, 19, 3 Chr^edd TR; σταυρωσον σταυρωσον BLWΨ1 al (e silentio, ut 7^pe 11^pe; nullus^scr) am aur for fu em ing mt taur tol (e crucifigatur) Chr^8, 569 ex^mosc pler Cyr^4, 1045 et txt et^com Hil^133 (vide ante) Aug^cons 3, 46

| | | |
|---|---|---|
| PH | ܨܠܘܒܝܗܝ ܨܠܘܒܝܗܝ | BN-52, BN-31, CU-1700, Spoer, Marmardji, Sy$^{p}$; cruci eum figerent a; crucifige eum, crucifige c, Cop. Aeth. |

33*:3 John 19:20

| | | |
|---|---|---|
| White | ܡܢ ܝܗܘܕܝܐ ܩܪܐܘܗܝ | Sy$^{p}$, D$^{supp}$ 1170, 1355, vg$^{cle}$(item Cop$^{sa}$. etc.) |
| PH | ܩܪܐܘܗܝ ܡܢ ܝܗܘܕܝܐ | VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700 |

33*:9 John 19:23

| | | |
|---|---|---|
| White | ܐܪܒܥܐ | BM-18714, BN-51 |
| PH | ܠܐܪܒܥܐ | VS-268, BN-52, BN-31, CU-1700, Sy$^{p}$ |

35*:15 John 19:26

| | | |
|---|---|---|
| White | ܘܬܠܡܝܕܐ | |
| PH | ܘܠܬܠܡܝܕܐ | VS-268, BM-18714, BN-51, BN-52, BN-31, CU-1700, Sy$^{p}$ |

35*:16 John 19:26

| | | |
|---|---|---|
| White | ܕܡܚܒ | VS-268, BN-51, CU-1700 |
| PH | ܕܡܐܚܒ | BM-18714, BN-52, BN-31 |

36*:3 John 19:28

| | | |
|---|---|---|
| White | ܕܬܫܬܠܡ ܟܬܒܐ | VS-268, BM-18714, BN-51, Sy$^{p}$, TR |
| PH | ܕܟܬܒܐ ܬܫܬܠܡ | BN-52, BN-31, CU-1700; η γραφη πληρωθη 118, 209, 565, 659, 660, 1192, 1210, 1354, 1582, c ff$^{2}$ n; η γραφη τελειωθη 1, 655. |

37*:14 John 19:32

| | | |
|---|---|---|
| White | ܠܩܕܡܝܐ | |
| PH | ܡܢ | BM-18714, BN-51, BN-52, BN-31, CU-1700 |

38*:1 John 19:34

| | | |
|---|---|---|
| White | ܠܓܒ | CU-1700, BN-52, Sy$^p$ |
| PH | ܠܓܒܗ | VS-268, BM-18714, BN-51, BN-31 |

38*:5 John 19:37

| | | |
|---|---|---|
| White | ܐܚܪܢܐ ܟܬܒܐ | VS-268, BM-18714, BN-51 |
| PH | ܟܬܒܐ ܐܚܪܢܐ | BN-52, BN-31, CU-1700, Sy$^p$ |

38*:10 John 19:38

| | | |
|---|---|---|
| White | [illegible] | VS-268, BM-18714, BN-51 |
| PH | ܦܣ | BN-52, BN-31, CU-1700, Sy$^p$ |

39*:4 John 19:40

| | | |
|---|---|---|
| White | ܠܦܓܪܗ ܕܝܫܘܥ | BN-52, CU-1700, Sy$^p$ |
| PH | ܠܦܓܪܐ ܕܝܫܘܥ | BN-31, Spoer, Marmardji, Sy$^s$ |

39*:4 John 19:40

| | | |
|---|---|---|
| White | ܘܟܪܟܗܝ | |
| PH | ܘܟܪܟܘܗܝ | BM-18714, BN-51, BN-52, BN-31,<br>CU-1700 |

The difficulties of translation from one language to another account for the majority of the variants in Table XIX. Less than twenty per cent of the entries clearly reflect the presence of variant readings in Greek. The requirements of syntax, which vary from one language to another, force the translator or corrector to make many decisions. Disagreement on basic decisions of interpretation also creates variation.

The choice of including or omitting the sign of the direct object is an excellent example of such decisions. Greek syntax employs an inflected form of the noun to identify the direct object, while Semitic syntax frequently also includes an optional prefix for the same purpose. Disagreements on this basic decision account for seven of the entries in Table XIX.

The complexities of tense and the formation of the verb are even more difficult. Problems in the construction and formation of the verb include the presence or absence of auxiliaries, variations in the use of vowels which connect the stem and the suffix, and the translation of participles. Thirty-seven entries in Table XIX reflect such intricacies.

Another major classification of variants from Table XIX is the use of synonyms or variant forms of the same word. The choice of synonyms is illustrated by Mark 15:15 where White uses ܕܢܦܝܣ and the witnesses to the Passion Harmony use ܕܢܕܣܐ. Synonyms, variant forms of the plural, and changes in gender are involved in seventeen entries.

Sixteen additional entries involve variations related to the choice and placement of conjunctions. Preference for ܕܝܢ or ܓܝܪ and the presence or absence of waw are variants also frequently encountered in Greek, although the majority of variations involving the conjunction in Table XIX do not coincide with Greek evidence.

Another five entries reflect the preference for combinations of words such as ܒܐ̈ܦܘܗܝ for ܒܐ̈ܦܐ ܕܝܠܗ in Matthew 26:67 or liasons such as ܠܦܓܪ ܕܝܫܘܥ for ܠܦܓܪܗ ܕܝܫܘܥ in John 19:40. Variations in word order account for nine entries. The presence or absence of dāleth before a phrase to signify direct discourse or a purpose clause occasions the variation in five other entries. The presence or absence of the definite article is the cause of variation in Luke 22:52, John 18:23 and 24.

In John 19:2 one variant is a transliteration, while the other is a translation. Scribal errors are probably responsible for a number of entries: ܒܪܐ for ܒܒܪܐ in Matthew 26:6; ܚܠܩ for ܚܢܩ in Matthew 27:5; ܬܠܠܐ for ܬܠܬܐ in Mark 15:25; ܒܢܐ for ܒܢܐ in Mark 15:29; [illegible] for [illegible] in John 13:5; and [illegible] for [illegible] also in John 13:5.

The substitution of a third person singular pronominal suffix for a second person plural pronominal suffix in Luke 23:15 reflects the confused textual situation in Greek. In Mark 14:40 only White supports the third person plural pronoun against the witnesses to Sequence B of the Passion Harmony and the other Syriac witnesses. On the basis of internal evidence the reading in White does not fit the context, for the disciples are speechless at the question of Jesus--the person to whom the pronoun refers. The variation in pronouns in Luke 22:10 may be a scribal error in BM-18714 and BN-51, for the Greek text and internal evidence favor the second person plural. In John 19:32 the reading of White, [illegible], is probably the result of misunderstanding the [illegible] in the combination [illegible] where [illegible] is an interrogative particle used distributively.

In Matthew 26:72 the witnesses to Sequence B insert two words, ܩܕܡ ܟܠܗܘܢ, from Matthew 26:70. Sequence B does not include verse 70, for it substitutes the Markan account of Peter's denial. Several other additions are expansions in a Semitic pattern which more carefully delineates the meaning of the Greek text. In Mark 15:20 the witnesses to Sequence B translate τὰ ἴδια with ܗܘܢ ܕܝܠܢܝܠ. In John 13:1 BM-18714, Sinaitic Syriac, and Peshitta Syriac translate εἰς τέλος with ܥܕܡܐ ܠܚܪܬܐ. In the account of the washing of the disciples' feet the first person singular personal pronominal ending attached to ܠ in the Harclean Syriac published by White is omitted in John 13:6 and 8. In John 13:7 the second person singular pronoun affixed to the inseparable prefix ܠ is added by the witnesses to the Passion Harmony. The possessive particle with a first person singular suffix is added in John 13:9. The variation created by these insertions does not, however, seriously affect interpretation.

Two other substitutions deserve comment. In John 13:3 ܐܒܐ is substituted for ܐܠܗܐ and is supported by White and the original reading in Codex Wolfii B. The substitution is probably an accommodation to the subject of the sentence. The other addition is found in Mark 15:23 in the description of the liquid given in response to Jesus's thirst. It is well-known that the Harclean Syriac substitutes ܚܠܐ --vinegar for ܚܡܪܐ--wine in this verse. The witnesses to the Passion Harmony unanimously agree in returning to the use of ܣܘܟܠܐ. This major departure from the Harclean Syriac text will be discussed in the next section.

A particularly complicated textual peculiarity, which is not included in Table XIX, is the combination of Luke 23:19 and 25 into a composite description of Barabbas. The three witnesses to Sequence A agree completely in providing a composite amalgam of the two verses, while the witnesses to Sequence B record each verse individually. In order to compare the complex structure of the reading in Sequence A, the readings of Sequence B, the Peshitta Syriac, the Sinaitic edition of the Old Syriac, the Curetonian edition of the Old Syriac, and the Greek text for both verses 19 and 25 will be given below:

Luke 23:19:

Sequence B ܗܘ ܐܢܫ ܕܡܛܠ ܐܣܛܣܝܣ ܚܕܐ ܕܗܘܬ ܒܡܕܝܢܬܐ ܘܩܛܠܐ:

Peshitta ܗܘ ܐܢܫ ܕܡܛܠ ܐܣܛܣܝܣ ܕܗܘܬ ܒܡܕܝܢܬܐ ܘܩܛܠܐ.

Sinaitic ܗܘ ܕܡܛܠ ܒܫܩ̈ܬܐ ܘܩܛܠܐ

Curetonian ܗܘ ܕܡܛܠ ܗܦ̈ܘܬܐ ܘܩܛܠܐ

Greek ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον

Luke 23:19(cont.):

Sequence B ܐܚܝܕܘܗܝ ܗܘܐ ܕܪܡܐ ܒܝܬ ܐܣܝܪܐ. ܀

Peshitta ܪܡܐ ܗܘܐ ܒܒܝܬ ܐܣܝܪ̈ܐ ܀

Sinaitic ܐܪܡܐ ܗܘܐ ܒܝܬ ܐܣܝܪ̈ܐ.

Curetonian ܪܡܐ ܗܘܐ ܒܝܬ ܐܣܝܪ̈ܐ.

Greek βληθεὶς ἐν τῇ φυλακῇ

Luke 23:25:

Sequence B ܠܗܘ ܕܡܛܠ ܣܛܣܝܣ ܘܩܛܠܐ ܪܡܐ ܗܘܐ ܒܝܬ ܢܛܘܪܬܐ.

Peshitta ܠܗܘ̣ ܕܡܛܠ ܐܣܛܣܝܣ ܘܩܛܠܐ ܪܡܐ ܗܘܐ ܒܝܬ ܐܣܝܪ̈ܐ.

Sinaitic ܠܗܘ ܕܡܛܠ ܩܛܠܐ ܘܒܩ̈ܠܐ ܐܪܡܐ ܗܘܐ ܒܝܬ ܐܣܝܪ̈ܐ

Curetonian ܠܗܘ ܕܡܛܠ ܩܛܠܐ ܘܗܪ̈ܣܣ ܗܘܐ· ܒܝܬ ܐܣܝܪ̈ܐ

Greek τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν

Luke 23:19 and 25 in Sequence A:

ܗܘ ܐܝܢܐ ܕܡܛܠ ܩܛܠܐ ܘܐܣܛܣܝܣ ܕܪܡܐ ܐܠܘܗܝ ܗܘܐ ܒܝܬ ܢܛܘܪܬܐ.:

The reading of Sequence A begins with the same first three words of verse 19 as does Sequence B, but follows the Peshitta in substituting ܐܝܢܐ for ܐܝܢ. The use of ܩܛܠܐ as the first descriptive term corresponds only with the Sinaitic and Curetonian editions of the Old Syriac in verse 25 with the additional support of 544, the Old Latin, the Vulgate, the Coptic, and the Ethiopic. The Old Syriac, however, does not then use ܐܣܛܣܝܣ as the second term, but prefers synonyms. The location of the insurrection described in verse 19 is omitted by the witnesses to Sequence A in the manner of verse 25. The verbal structure which follows is closer to the reading of Sequence B in verse 19, but the word order is again different. The reading of Sequence B alone includes ܐܠܘܗܝ in the verbal structure. The text of Sequence B reads ܐܣܛܣܝܣ ܗܘܐ ܘܩ̈ܛܠܐ, while the text of Sequence A reads ܘܩ̈ܛܠܐ ܐܣܛܣܝܣ ܗܘܐ. The Peshitta and Old Syriac editions disagree with both sequences in the translation of φυλακῇ.

The structure of the description, then, is closer to the text of verse 19, although it resembles verse 25 in the omission of the locale of the rebellion. The reading of Sequence B differs from the Harclean Syriac text only in the transliteration of στάσιν and in the method of punctuation. The reading of Sequence A differs from Harclean Syriac in word order and in the omission of ܗܝ ܕܗܘܬ ܒܡܕܝܢܬܐ. It agrees with the Peshitta in preference for ܠܣܛܝܐ and with the Old Syriac in the order of the descriptive terms.

Although the composite reading of Sequence A does not introduce any new variants, it does provide an interesting sidelight into the processes of transmission. VS-268 and BM-18714, which are separated by three and one-half centuries, have identical readings. The coincidence is the more surprising in light of the fact that VS-268 is a gospel manuscript with the Passion Harmony as an appendix, while BM-18714 is a lectionary from the gospels with readings for the whole year.

The survey of the variants in Table XIX reveals that the Passion Harmony is basically a Harclean Syriac text. Most of the passages which reflect Greek variations are of relatively minor importance, for the majority of them involve either conjunctions or pronouns. The fidelity, or accommodation, to the Harclean Syriac text is impressive despite the fact that White receives no support from any of the witnesses to the Passion Harmony in sixty-six (50%) of the 132 entries in Table XIX.

An examination of the sixty-six entries in which White differs from all of the witnesses to the Passion Harmony discloses twenty-seven entries in which White has no other supporting witnesses.[1] The Peshitta and Old Syriac support White in twenty of the remaining entries and either the Peshitta or Old Syriac support White in an additional four entries. Since, however, there are 5,277 words in the transcription of the Passion Harmony in the appendix, these sixty-six entries affect only 1.3% of the total. The uniformity of the textual constitution of the Passion Harmony is impressive indeed.

The interrelationship of the Syriac sources is a related question raised by the survey of Table XIX. In only thirteen of the entries in Table XIX do the Peshitta and [illegible] Syriac disagree. There are, however, a total of sixty-five entries in which neither the Peshitta nor the Old Syriac support White. In another forty-three entries both the Peshitta and Old Syriac support White against the reading of a majority of the witnesses to the Passion Harmony. As noted above, twenty-seven of these forty-three entries are variants over which White disagrees with all witnesses to the Passion Harmony.

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[1] The fact that White has no supporting witnesses in twenty-seven of the variations in Table XIX while the remainder of the Passion Harmony agrees so closely suggests the desirability of a new edition of the Harclean Syriac text. White's edition of the gospels, which was published in 1778, was based upon only two or three manuscripts and a broader survey of evidence acquired more recently would be a valuable contribution.

The second stage of the more detailed examination of the textual constitution of the Passion Harmony is the presentation of the variants of secondary importance. The variants in this classification are supported by one or two witnesses to the Passion Harmony. Variations in punctuation, spelling of proper names, obvious errors, and marginal corrections have been excluded. The location of the variant in the appendix and in the gospel will be designated according to the same system used in Table XIX. The reading of the Passion Harmony will be given first and the variant reading will follow the bracket. Supporting evidence alone will be presented in this table. The order of the evidence will be as follows: the witnesses to the Passion Harmony, Old Syriac, Peshitta, Greek witnesses, and versional and patristic evidence. The sources for the evidence will be the same as those used for Table XIX.

## TABLE XX

## VARIANTS OF SECONDARY IMPORTANCE IN THE HARCLEAN SYRIAC PASSION HARMONY

| | | |
|---|---|---|
| 7*:12 | Matthew 26:22 | |
| | ܫܪܝ] ܫܪܝܘ | BM-18714, 476, 482 |
| 8*:3 | Matthew 26:24 | |
| | ܘܒܪܗ] ܘܒܪܗ ܕܝܢ | BN-51, Sy$^{s}$, P, Cop$^{(aliq.)}$, Aeth. |
| 9*:16 | Matthew 26:30 | |
| | ܫܒܚ] ܫܒܚܘ | BN-52, CU-1700 |
| 9*:16 | Matthew 26:30 | |
| | ܢܦܩ] ܢܦܩܘ | BN-52, CU-1700 |
| 12*:7 | Matthew 26:37 | |
| | ܫܪܝܘ] ܫܪܝ | BM-18714; ἤρξαντο sic Θ. |
| 13*:5 | Matthew 26:39 | |
| | ܘܢܦܠ] ܢܦܠ | Marmardji, Sy$^{p}$ |
| 13*:3 | Matthew 26:40 | |
| | ܠܬܠܡܝܕܐ] ܠܬܠܡܝܕܘܗܝ | BM-18714, A, 1396, ff$^{2}$ g$^{2}$ gig, vg.(2 MSS), Arm.$^{cdd}$ Sy$^{h.mg.}$ Cop$^{bo.(1\ MS)}$, Chr. Iuvenc. hab. ισχυσαν et sq. lacuna 4 literarum p37 |
| 13*:14 | Matthew 26:44 | |
| | ܫܒܩܘ] ܫܒܩ | BN-31 |
| 13*:15 | Matthew 26:44 | |
| | ܕܬܠܬ] ܕܬܠܬ ܙܒܢ | VS-268 |
| 14*:6 | Matthew 26:48 | |
| | ܗܘܝܘ] ܗܘܝ | BN-31 |

15*:14 Matthew 26:53

ܡܨܐ ܐܢܐ] ܡܨܐ ܐܢܐ ܗܫܐ BM-18714, Sy$^{s}$, P, ℵBL, 33, 1010, 1293, c ff$^{1}$ g$^{1}$ l aur. vg.(pler.) Sy$^{hier.}$, Cop$^{sa.}$ $^{bo.}$, Arm. Geo.$^{1}$

16*:1 Matthew 26:55

ܘܒܗܝ] ܒܗܝ Marmardji

16*:15$^{ca}$ Matthew 26:57

ܘܐܘܒܠܘܗܝ] ܐܘܒܠܘܗܝ VS-268, Sy$^{s}$

18*:10 Matthew 26:60

ܣܗ̈ܕܐ] ܣܗ̈ܕܐ ܕܓܠܐ BN-31, A$^{*vid.}$

19*:7 Matthew 26:66

ܡܢܐ ܗܟܝܠ ܠܟܘܢ] ܡܢܐ ܠܟܘܢ BM-18714, Cop$^{bo.}$, Aeth.

20*:1 Matthew 26:71

ܘܟܕ ܢܦܩ] ܢܦܩ ܕܝܢ Marmardji, Sy$^{s}$, P, (Aeth.), (Arm.), (Geo.)

20*:2 Matthew 26:71

ܗܢܐ ܐܝܬܘܗܝ] ܘܗܢܐ ܐܝܬܘܗܝ Marmardji, Sy$^{s}$, ℵBD, 1355, Cop$^{sa.}$, Geo.$^{1}$ $^{B}$, Diatessaron$^{a, l}$

20*:4 Matthew 26:73

ܘܒܬܪ ܩܠܝܠ] ܒܬܪ ܩܠܝܠ Marmardji, it.(rell.), Sy$^{hier.}$, Cop$^{bo.}$, Aeth., Arm.; Geo.(= tempus Geo.$^{1}$ et B) Aug.; ܡܢ ܒܬܪ ܩܠܝܠ Sy$^{s}$

21*:2 Matthew 27:2

ܘܐܘܒܠܘܗܝ] ܐܘܒܠܘܗܝ BN-31, Sy$^{s}$, P

22*:14 Matthew 27:13

ܗܝܕܝܢ ܐܡܪ] ܗܝܕܝܢ ܐܡܪ ܠܗ BN-52

23*:4 Matthew 27:16

ܐܝܬ ܗܘܐ] ܐܝܬ ܗܘܐ ܠܗܘܢ BN-31, CU-1700

23*:11 **Matthew 27:19**

ܒܚܠܡܝ] ܒ ܕܝܢ ܚܠܡ VS-268, Sy$^{s}$, P(1 MS), Γ, Aeth.
Arm.

24*:9 **Matthew 27:25**

ܟܠܗ] ܟܠ BN-52; (ܘܟܠܗ SyP)

24*:9 **Matthew 27:25**

ܐܡܪܘ ܕܡܗ] ܐܡܪ ܕܡܗ BN-52, BN-31, Sy$^{s}$, P

25*:5 **Matthew 27:9**

ܕܐܬܐܡܪܬ] ܕܐܡܪܐ BM-18714, Sy$^{s}$, P

34*:2 **Matthew 27:40**

ܘܚܘܬ] ܚܘܬ VS-268, BN-31, Spoer, Sy$^{s}$, P,
ℵ*AD, 892, 1295, a b c d h r$^{1}$, 2
Sy$^{hier.}$, Diatessaron, Chr$^{gue}$,
Cy$^{nest}$ 119

34*:3 **Matthew 27:41**

ܒܕܡܘܬܐ ܐܦ] ܒܕܡܘܬܐ ܕܝܢ ܐܦ Marmardji, Sy$^{s}$, P, BKΘ, fam.$^{1}$(exc.
118), 1582, fam.$^{13}$(exc. 124), 543,
4, 33, 248, 273, 349, 565, 700,
1346, 1391, 1555*, ℓ49 bis it.(pler.),
vg., Cop$^{bo}$(aliq), Arm., Or$^{int}$., Aug.;
= isto quoque modo Geo.; = et simil-
iter Aeth.; = similiter autem Cop$^{sa}$.

34*:3-4 **Matthew 27:41**

ܩܫܝܫܐ ܘܦܪ̈ܝܫܐ] ܦܪ̈ܝܫܐ ܘܩܫܝܫܐ BN-31, Spoer, Marmardji, ℵ*,
238, 1295, Eus$^{dem}$ 498

39*:1 **Matthew 27:59**

ܥܛܦܗ] ܘܟܕ ܥܛܦܗ BM-18714

39*:7 **Matthew 27:60**

ܕܝܠܗ] ܕܝܠܗ ܚܕܬܐ Marmardji

40*:7 **Matthew 27:64**

ܥܡܡܐ] ܥܡܐ BM-18714

16*:8 Mark 14:51

ܗܘܐ ] ܗܘܐ ܡܒܘܠ BM-18714

16*:9 Mark 14:52

ܒ̈◻ܘ ] ܒ̈◻ BN-31

19*:13 Mark 14:67

ܘܐܦ ܐܢܬ ] ܐܦ ܐܢܬ BN-31, Marmardji; ܘܐܢܬ Sy$^{p}$

23*:7 Mark 15:8

ܠܡܫܐܠܘ ] ܡܫܐܠܐ BN-31

1*:5 Luke 22:3

ܡܢ ] ܡܢ ܡܢܝܢܐ VS-268, D$^{gr}$, b c f ff$^{2}$ g$^{1}$, 2 i l q vg.

1*:12 Luke 22:8

ܛܝܒܘ ] ܛܝܒܘ ܠܢ VS-268

9*:3 Luke 22:30

ܟܘܪ̈ܣܐ ] ܟܘܪ̈ܣܐ ܕܝܠ BM-18714, Sy$^{c}$, P

11*:10 Luke 22:35

ܗܢܘܢ ܐܡܪܘ ] ܗܢܘܢ ܕܝܢ ܐܡܪܘ BM-18714

11*:12 Luke 22:36

ܘܢܙܒܢ ܠܗ ܣܦܣܪܐ ] ܘܢܙܒܢ ܣܦܣܪܐ VS-268, BM-18714, Sy$^{c}$, $^{s}$, P;
ἀγορασάτω ℵABCGKLMQTWXΔΘΠ 053,
1, 22, 33, 118, 209, 213, 229,
265, 270, 280, 349, 443, 473,
482, 483, 489, 517, 597, 655,
726, 892, 954, 1093, 1200, 1207,
1210, 1219, 1223, 1241, 1188,
1192, 1346, 1354, 1355, 1375,
1424, 1574, 1582, 1675, 2193,
sat mu Orig. Bas. Chry$^{cat}$.

12*:14 Luke 22:42

ܐܢ ] ܐܒܝ ܐܢ Spoer, 245

13*:7 Luke 22:43

ܘܡܠܐܟܐ] ܡܠܐܟܐ VS-268, Sy$^{c, p}$

25*:15 Luke 22:69

ܗܫܐ] ܗܫܐ ܕܝܢ BN-31, CU-1700, Sy$^{p}$, WΓΔΛΠ 063, fam.$^{1}$ fam.$^{13}$ pm. fere Cop$^{sa.}$ dz. TR

25*:16 Luke 22:70

ܐܡܪ̈ ܕܝܢ] ܐܡܪ̈ܘ ܕܝܢ BN-51

26*:1 Luke 22:70

ܗܘ ܕܝܢ] ܗܘ ܕܝܢ ܠܗܘܢ VS-268, vg. tantum quo ait

26*:3 Luke 23:1

ܟܢܫ] ܟܠܗܘܢ BM-18714

26*:14 Luke 23:7

ܫܠܛܐ] ܐܘܚܕܢܐ BN-51; ܫܘܠܛܢܐ Sy$^{c, s}$

27*:6 Luke 23:10

ܪ̈ܒܢܐ] ܪ̈ܒܢܐ ܟܗܢܐ VS-268, BN-31

27*:6 Luke 23:10

ܐܟܠܝܢ ܗܘܘ ܩܪ̈ܨܘܗܝ] ܡܩܛܪܓܝܢ ܗܘܘ ܠܗ BN-31, Sy$^{p}$; ܗܘܘ ܐܟܠܝ ܩܪ̈ܨܘܗܝ Sy$^{c}$

27*:6 Luke 23:11

ܐܦ ܗܪܘܕܣ] ܗܪܘܕܣ VS-268, P$^{75}$, ℵLNTXΨ, 070, 0124 (καὶ αὐτὸν), fam.$^{13}$, 69, 124, 213, 230, 346, 348, 543, 579, 788, 826, 828, 1079, 1216, 1279, 1579, ℓ547, a d Cop$^{bo.mss.}$ Arm. Geo.

27*:14 Luke 23:15

ܐܠܐ ܐܦ] ܐܠܐ ܐܦܠܐ BM-18714; ܘܐܦܠܐ Sy$^{c}$; ܐܦܠܐ Sy$^{s}$

28*:11 Luke 23:23

ܫܐܠܝܢ ܒܥܝܢ] ܘܫܐܠܝܢ ܒܥܝܢ BN-31

28*:15 Luke 23:25

ܠܗܘܢ ܕܫܐܠܝܢ ]ܠܗܘ ܕܫܐܠܝܢ BN-52

32*:2 Luke 23:29

ܬܐܡܪܘܢ ]ܢܐܡܪܘܢ BN-31, Sy$^{c, s}$

33*:15 Luke 23:35

ܘܐܠܐ ܚܝܐ. ܡܫܝܚܐ ]ܐܠܐ ܚܝܐ. ܡܫܝܚܐ Marmardji; ܘܡܫܝܚ ܗܘܐ ܚܝܐ Sy$^{c, s}$

34*:8 Luke 23:36

ܒܗ ܐܠܐ ]ܒܗ ܕܝܢ ܐܠܐ Marmardji, Sy$^{p}$

34*:9 Luke 23:37

ܐܢ ]ܘܐܡܪܝܢ: ܐܢ Marmardji

38*:9$^{ca}$ Luke 23:50

ܘܐܝܬܘܗܝ ܗܘܐ ]ܕܐܝܬܘܗܝ ܗܘܐ BM-18714

7*:9 John 13:21

ܐܡܝܢ ]ܐܡܝܢ ܐܡܝܢ VS-268, BN-51, Sy$^{s}$, 2193

7*:10 John 13:22

ܚܝܪܝܢ ܗܘܘ ]ܚܝܪܝܢ ܗܘܘ ܗܟܝܠ VS-268, ℵ$^{c}$BCΨ pc. 16, 245, 1579, e q$^{scr**}$ lat Arm. Or$^{1:1}$

8*:1 John 13:26

ܨܒܥ ܗܟܝܠ ܢܣܒ ]ܨܒܥ ܢܣܒ BM-18714, P$^{66}$, ℵ$^{2}$BC*LWX 0141, 213, 443, 892, 1321, pc. al. a Sy$^{h.}$ mg. Or$^{4}$, 437 Cyr$^{4}$, 735

9*:9 John 13:29

ܐܠܩܐ ܕܝܢ ]ܐܠܩܐ ܟܣܢܐ BM-18714, BN-51, P$^{66}$, 63, 253, 397, 423, 660, pc. t$^{scr}$ Cop$^{bo}$ ex cod bars. Cyr$^{4}$, 742

9*:9 John 13:29

ܐܠܩܐ ܕܝܢ ܡܠܘܗܝ ]ܐܠܩܐ ܟܣܢܐ BM-18714

**9*:15** **John 13:32**

ܡܫܒܚ ܠܗ ܗܘ ܒܗ] BN-31, Sy$^s$, P; ἐν αὐτῷ p$^{66}$, ℵ$^c$*BH
ܡܫܒܚ ܠܗ ܒܗ 4, 1194, 1279, 1346, 2148, pc. ℓ184, ℓ185, Sy$^{pal.mss.}$ Cop$^{sa.\ bo.\ ach2.\ fay.}$ Or$^4$, 445 et 447 bis

**11*:6** **John 16:32**

ܗܫܐ ܕܗܐ ܐܬܬ] ܗܐ ܐܬܬ BN-31

**12*:4** **John 18:2**

ܝܫܘܥ] ܝܫܘܥ ܡܪܢ BM-18714, 660

**14*:8** **John 18:3**

ܢܫܒܘ] ܢܫܒ BN-31

**14*:16** **John 18:6**

ܐܪܥܐ] ܐܪܥܗ BN-51

**15*:4** **John 18:8**

ܠܗܠܝܢ] ܠܗܠܝܢ ܐܙܠܢ Marmardji

**17*:1** **John 18:15**

ܬܠܡܝܕܐ] ܬܠܡܝܕܐ ܗܘ Marmardji, Sy$^p$

**17*:8** **John 18:18**

ܘܥܒܕܘ] ܕܥܒܕܘ BN-31; ܘܫܚܢܝܢ Sy$^s$, P

**17*:15** **John 18:21**

ܘܗܢܘܢ] ܗܐ ܗܢܘܢ BN-31

**20*:7** **John 18:26**

ܐܢܐ ܕܝܢ ܚܙܝ] ܐܢܐ ܚܙܝ BN-31, CU-1700, Marmardji; + οὖν 0141, 2, 8, 22, 60, 74, 89, 99, 118, 138, 139, 397, 483, 565(οὐκ), 659, 821, 869, 1192, 1210, 1321, 1582, 1 q$^{s\,cr*}$ Arm.

**20*:10** **John 18:27**

ܡܚܕܐ] ܘܒܗ̇ ܫܥܬܐ Marmardji, Sy$^s$, P

**21*:4** **John 18:28**

ܡܝܬܝܢ ܠܗ] ܡܝܬܝܢ ܠܗ̇ ܗܟܝܠ **BN-51, LMU, b 7, 69, 71, 124, 245, 262*, 265, 349, 472, 477, 482, 517, 544, 597, 659, 661, 788, 954, 983, 999, 1188, 1223, 1321, 1424, 1689, 2145, Niketaskatene**

**21*:15** **John 18:33**

ܐܡܪ] ܘܐܡܪ **BN-51**

**21*:16** **John 18:34**

ܐܡܪ] ܐܡܪܘ **BN-51, MNSΠ* al plus$^{15}$ 71, 270, Aeth.**

**22*:6** **John 18:37**

ܗܟܝܠ] ܗܟܝܠ ܠܗ **BM-18714**

**24*:10** **John 19:1**

ܦܝܠܛܘܣ ܢܓܕܗ] ܢܓܕܗ ܦܝܠܛܘܣ **BN-31, P$^{66vid.}$, $\aleph^{s}$(L)MX 054, 0141, (33), 213, 397, 443, 597, 1241, 1321, a Cop$^{sa.bo.}$(λαβων), Niketaskatene**

**29*:15** **John 19:6**

ܘܙܩܘܦ] ܙܩܘܦ **BN-31**

**29*:15** **John 19:6**

ܘܐܡܪܝܢ] ܟܕ ܐܡܪܝܢ **Spoer, Sy$^{P}$; παλιν λεγοντες 053**

**29*:16** **John 19:6**

ܘܨܠܘܒܘܗܝ] ܘܨܠܘܒܘ **Marmardji, Sy$^{P}$**

**30*:16** **John 19:14**

ܘܐܝܬܝܗ̇] ܐܝܬܝܗ̇ **BN-31, Aeth.**

**33*:1** **John 19:19**

ܐܝܬܘܗܝ ܗܘܐ] ܐܝܬܘܗܝ ܗܘܐ ܕܝܢ **BN-52**

33*:14 John 19:24

ܗܟܝܠ ܗܢܘܢ] ܗܟܝܠ BN-31

35*:16 John 19:26

ܐܡܪܘ ܠܐܡܗ] ܐܡܪ ܠܐܡܗ BN-51

36*:4 John 19:29

ܘܡܠܝܐ] ܡܠܝܐ ܗܟܝܠ BN-31, Sy$^{p}$, ff$^{2}$ Aeth.

36*:6 John 19:29

ܚܠܐ] ܚܠܐ ܕܚܡܥܐ VS-268

36*:6 John 19:29

ܘܡܢܗ] ܡܢܗ BM-18714, Sy$^{p}$

38*:10 John 19:38

ܘܢܫܩܘܠ] ܕܢܫܩܘܠ BN-31, Marmardji; ܘܢܫܩܠ Sy$^{p}$

38*:10 John 19:38

ܕܢܫܩܘܠ ܗܘܐ] ܕܢܫܩܘܠ ܗܘܐ ܕܝܫ VS-268, Sy$^{p}$, 1093, r Chry

Table XX contains a total of ninety-one entries. Nearly 85% of the variants are found in only a single witness to the Harclean Syriac Passion Harmony. No additional support from any other source was found for thirty-three of the seventy-seven entries supported by a single witness of the Passion Harmony. The table, then, is probably a clearer reflection of the individual manuscripts than of the Passion Harmony as a whole. The number of singular readings from each manuscript is as follows: VS-268, eleven; BM-18714, nineteen; BN-51, eight; BN-52, four; BN-31, nineteen; Spoer, two; and Marmardji, fourteen.

There is support from the Old Syriac and/or the Peshitta for thirty-three of the entries in Table XX. The Curetonian edition of the Old Syriac is extant only for the passages drawn from Luke and the Sinaitic edition is lacking in John 18:31b-19:40a. The Old Syriac and Peshitta support the variant together in thirteen entries. The Peshitta alone supports another thirteen entries. The Sinaitic Syriac alone supports three variants, while combinations of the Curetonian and Sinaitic Syriac and of the Curetonian and the Peshitta support two entries each.

Greek or other versional evidence also supports thirty-three entries, although only thirteen of the thirty-three entries are also supported by some combination of Old Syriac and/or Peshitta evidence. Seven of the thirty-three entries support the reading of the Greek text printed by Nestle-Aland and the American Bible Society Greek New Testament: Matthew 26:53 (15*:14)--omission of ἄρτι following δύναμαι; Matthew 26:71 (20*:2)--omission of καί before οὗτος; Matthew 27:40 (34*:2)--addition of καί before κατάβηθι; Matthew 27:41 (34*:3)--omission of δέ after ὁμοίως; Luke 22:36 (11*:12)--support ἀγορασάτω over ἀγοράσει; John 13:22 (7*:10)--omission of οὖν after ἔβλεπον; and John 13:32 (9*:15)--support ἐν αὐτῷ over ἐν ἑαυτῷ. The variant in John 13:26 (8*:1)--addition of οὖν after ἀποκρίνεται--is included in the text of Nestle-Aland and the variant in Luke 23:11 (27*:6)--addition of καί before ὁ Ἡρῴδης--in the American Bible Society text in brackets.

The evaluation of Table XX is further developed by a classification of the types of variations included. The largest classification involves the choice, location, omission, or addition of conjunctions. A total of thirty-nine of the ninety-one entries in Table XX involve conjunctions. Changes in the verb, usually variations in number, account for nineteen entries. Only one of the nineteen entries (Matthew 26:40--13*:3) reflects any substantial Greek variation. Omissions account for amother eighteen entries. The omissions are nearly all singular readings of the Passion Harmony and receive very little support from Greek or other versional witnesses. The absence of support suggests that the variants may, for the most part, be scribal omissions.

The other classifications involve only a few entries each. Substitutions account for five entries: Luke 23:1 (26*:3)--[illegible] for ܟܠܗ; Luke 23:7 (26*:14)-- [illegible] for [illegible]; Luke 23:10 (27*:6)--substitution of verbal synonyms; Luke 23:25 (28*:15)-- ܗܘܘ for ܗܘܐ; and John 18:27 (20*:10)-- [illegible] for [illegible]. The four additions involve a pronoun in Luke 22:36 (11*:12), a prepositional phrase in John 13:29 (9*:9), a repetitive expansion in John 16:32 (11*:6), and a pronominal suffix in John 19:6 (29*:16). Other changes involve a change in gender in Matthew 27:64 (40*:7), a change to an adverbial ending in Luke 23:10 (7*:6), and a change from a reflexive to a personal pronoun in John 13:32 (9*:15).

The remaining entries are a result of changes in word order.

The minor variations of Table XX serve to confirm the textual description displayed in Table XIX. Whether the Passion Harmony was originally composed in Harclean Syriac or carefully accommodated to it, the spread of eight centuries represented by the witnesses examined has not seriously affected the fidelity and consistency of the text. The absence of wide variation can be the result only of (1) a close relationship of the manuscripts or (2) a very careful transmission of the text. The close relationship of the manuscripts is probably not the better solution in view of the fact that the manuscripts involve two quite different sequences of material. The preservation of an excellent Harclean Syriac text shielded from the influence of the dominant and wide-spread Peshitta text, even in a Peshitta New Testament such as BN-31 and in a lectionary with both Peshitta and Harclean readings such as Marmardji reproduces in the appendix of Diatessaron de Tatien, is an interesting and impressive phenomenon.

## B. Theological Relationships

The evaluation of the textual constitution of the Harclean Syriac Passion Harmony in the previous section prepares the way for an inquiry into the theological influences which were at work in the creation and transmission of the Passion Harmony. The enumeration of anticipated theological factors is the first step in the investigation.

The use of a diatessaric structure in the composition of the Passion Harmony places the Harmony in the Tatianic tradition. The name of Tatian immediately raises a number of theological questions. Paucity of information concerning the details of his life and the loss of most of his writings complicate the problem of delineating his theology. For the most part, it is necessary to rely on secondary sources.

The evaluations and descriptions of Irenaeus[1] and Clement of Alexandria,[2] the earliest church fathers to make any comments on Tatian and his work, are less than complimentary. Tatian is condemned for ascetic tendencies and linked with the Gnostic and Encratite heresies.[3] He is accused of departing from the positions of his teacher, Justin Martyr. The definition of the errors in which he was involved is largely dependent upon the opinions of the church fathers who lived at the same time or shortly thereafter and the statements of later church fathers such as Eusebius,[4]

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[1] Adversus haereses, I, 28, 1.

[2] Stromateis, III, 12.

[3] The Gnostic and Encratite heresies are subjects of a broad spectrum of modern literature. In addition to dictionary articles, the following provide excellent introductions to the subject, particularly in relation to Tatian: Georg Kretschmar, "Ein Beitrag zur Frage nach dem Ursprung frühchristlicher Askese," Zeitschrift für Theologie und Kirche, LXI (1964), 26-67; Walter Henss, Das Verhältnis zwischen Diatessaron, Christlicher Gnosis und "Western Text", Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft, Band 33 (Berlin: Alfred Töpelmann, 1967); and Gilles Quispel, "Gnosticism and the New Testament," Vigiliae Christianae, XIX (1965), 65-85.

[4] Historia Ecclesiastica, IV, 29, 1.

Epiphanius,[1] and Jerome.[2] Jerome, for example, lists Tatian as "Encratitarum patriarches." The other main source of Tatian's theological position is the one extant source other than the fragments and secondary witnesses to the Diatessaron--Πρὸς Ἕλληνας.

The evaluation of the opinions of the church fathers and the significance of the *Address to the Greeks* varies widely. A. Cleveland Coxe, in the introduction to the *Address to the Greeks* in the American edition of *The Ante-Nicene Fathers*, apologizes for Tatian's errors as an unfortunate result of old age.[3] Louis Leloir, the Benedictine scholar who has rendered such valuable service in the translation and publication of Ephraem's commentary on the Diatessaron, suggests that Irenaeus may have been too severe on Tatian, "car la tradition orientale est plus indulgent pour lui."[4] Leloir interprets the variations in his theology as a combination of Encratite and Marcionite influences,[5] and notes that the Syriac Church, which had some Encratite and ascetic tendencies, was not so quick to condemn Tatian.

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[1] *Panarion*, 46, 2-3.

[2] *Prol. Comm. in ep. ad. Titum*, *Patrologia Latina*, XXVI, 556 A.

[3] Alexander Roberts and James Donaldson (ed.), *The Ante-Nicene Fathers* (Buffalo: The Christian Literature Publishing Company, 1885), II, 61-62.

[4] Louis Leloir, *Éphrem de Nisibe: Commentaire de l'Évangile concordant ou Diatessaron*, *Sources Chrétiennes*, Vol. 121 (Paris: Les Editions du Cerf, 1966), 12.

[5] *Ibid*.

The most complete and careful evaluation of Tatian's theology is the recent work of Martin Elze.[1] On the basis of Ad Graecos he explores the theological system of Tatian. It is his thesis that all of Tatian's theology is a direct result of his philosophical views. The basic concept is that of Truth, which is divine, ancient, and indivisible. The foundational concept of Truth leads Tatian to describe Christianity in the same categories, as a culture superior to the demon-inspired contradictions of Greek philosophy. Tatian's view of God, the Logos, cosmology, and demonology are delineated according to the same pattern. Even the Diatessaron is an expression of this philosophical system:

> Kommt es ihm aber darauf an, die Wahrheit des Christentums durch seine Einheit zu erweisen, so wäre eine Vielzahl von Evangelium für ihn von vornherein ein Einwand gegen die Richtigkeit seiner Bemühung. Darum muss er im Zuge seine Grundkonzeption ein ubereinstimmendes, einheitliches Evangelienbuch herstellen. Dass er es getan hat, erweist umgekehrt noch einmal, dass es möglich und richtig war, Tatian und seine Theologies aus diesem Prinzip zu deuten.[2]

So Elze interprets the apparent Gnostic elements as results of the attempt to construct a closed philosophical system. The absence of any soteriology involving a Saviour is likewise a result of his philosophical views, for salvation comes through knowledge of the Truth, of which Tatian was the herald. Irenaeus and his successors unintentionally missed the philosophical relationships and, therefore, branded Tatian as a heretic.

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[1] Martin Elze, Tatian und seine Theologie, Forschungen zur Kirchen- und Dogmengeschichte, Band 9 (Göttingen: Vandenhoeck und Ruprecht, 1960).

[2] Ibid., p. 126.

Whether the ascetic tendencies and aversion to conjugal relations are interpreted as a result of religious or philosophical influences, they are present in the Diatessaron. Most of the examples of such tendencies are found in the earlier sections of the gospels. Leloir lists several examples of such tendencies:[1] In Matthew 1:18 Tatian uses a careful rewording to translate πρὶν ἢ συνελθεῖν αὐτούς. Leloir translates the rewording thus: "avant que Maria fût donnée a un homme."[2] In Luke 2:36 the length of Anna's stay with her husband is reduced from seven years to seven days. In John 2:10 the words, καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω, are omitted. In Matthew 11:19 οἰνονπότης is changed to eliminate the reference to wine and Jesus is simply described as a drinker. All of these examples occur prior to the Passion narrative and, therefore, do not aid the search for the theological influences in the Harclean Syriac Passion Harmony.

The one example of ascetic tendencies which does fall within the Passion narrative is the substitution of vinegar and gall for wine mixed with gall in Matthew 27:34.[3]

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[1] Leloir, *op. cit.*, p. 12.

[2] *Ibid.*

[3] *Ibid.*, p. 348.

Only Matthew and Mark record the proffer of wine to Jesus after he was brought to Golgotha. In Luke 23:36 the soldiers mock Jesus and offer him vinegar (ὄξος) while he is upon the cross. Both Matthew 27:46-48 and Mark 15:34-36 record the loud cry at the ninth hour and the response of the bystander who offered Jesus a spongeful of vinegar on a reed. John 19:29 records the same event as a fulfillment of scripture.

Both Matthew 27:34 and the parallel in Mark 15:23 use οἶνον to describe the pain-deadening potion offered to Jesus upon arrival at Golgotha. The noun is modified in Matthew with μετὰ χολῆς μεμιγμένον ("mixed with gall") and in Mark with ἐσμυρνισμένον("treated or flavored with myrrh"). There is a variant reading in Matthew which substitutes ὄξος(the word the Septuagint uses in Psalm 69:22 to translate חֹמֶץ) for οἶνον with the support of ℜ AWΓΔΦ 0250, 700, 892, 1241, pm. c f h q Sy$^{p}$, hier 2 sem Chr($^{et\ gue}$) Or$^{int}$ 3, 919. The apparatus critici do not offer any variants, however, for Mark 15:23.

The six manuscripts representing both sequences of the Passion Harmony prefer the account of Mark 15:23. Both the Sinaitic Syriac and the Peshitta support the Passion Harmony in translating οἶνον with ܚܡܪܐ. Only the reading of the Harclean Syriac published by White translates οἶνον with ܚܠܐ. Assuming that White correctly reflects the Harclean Syriac tradition to which the Passion Harmony has been accommodated, Mark 15:23 is a major departure from the Harclean text. In view of the unanimous textual witness, the change from ܚܠܐ to ܚܡܪܐ is more probably textually than theologically motivated. It is difficult to isolate a theological motive which would call for such a change.

The Marcionite influences evident in Tatian, which Leloir considers to be overemphasized and not completely identical to the views of Marcion,[1] were an anti-Jewish and anti-Old Testament attitude. The examples given by Leloir and others are taken from passages in the gospels prior to the Passion narrative. All the direct quotations from the Old Testament in the Passion narrative have been included by the Passion Harmony without any significant change from the Harclean Syriac text published by White.

The rigorous accommodation of the Passion Harmony to the Harclean Syriac text appears to have obliterated any theologically oriented readings which may have been in the model. Examination both of the preferences for a particular gospel in the construction of the Passion Harmony and of the variant readings has failed to disclose any variation clearly motivated by theological considerations.

### C. Relationship to Other Harmonies

The creation of a single continuous record of the life of Jesus through an ingenious interweaving of the four gospels was the work for which Tatian became famous. Unfortunately the Diatessaron has, for the most part, been lost. The witnesses to the Diatessaron are all, with one exception, of secondary and tertiary character. The work of Tatian, however, provided the impetus for the creation of many other harmonies in a number of different languages. The possibility of the influence of Tatian's Diatessaron on these harmonies in text and/or framework is always present. It is the purpose of this section to examine the framework of the Passion narrative in a select number of the extant harmonies in comparison with the framework of the Harclean Syriac Passion Harmony.

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[1] *Ibid.*, p. 14.

The one primary witness to the Diatessaron is a tiny Greek fragment found at Dura. The editor, Carl H. Kraeling, dates the fragment about A.D. 222,[1] only fifty years after the creation of the Diatessaron. The fragment preserves the complicated sequence which describes Joseph of Arimathea.

The secondary and tertiary witnesses to the Diatessaron fall into two convenient categories, one Eastern and the other Western. The Eastern group includes St. Ephraem's commentary on the Diatessaron, the Arabic Diatessaron, the Harclean Syriac Passion Harmony, quotations and allusions in Eastern church fathers, and a Persian Harmony of the gospels.

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[1] Carl H. Kraeling (ed.), A Greek Fragment of Tatian's Diatessaron from Dura, Studies and Documents, Vol. III (London: Christophers, 1937), p. 7.

The commentary on the Diatessaron by St. Ephraem was written between A.D. 363 and 373.[1] An Armenian translation of the commentary was first published in 1846 by the Mechitarist Fathers of Venice. Georg Moesinger re-edited and published another edition in 1876 with a Latin translation by J. B. Aucher. A new edition of the commentary edited by Louis Leloir was published by *Corpus Scriptorum Christianorum Orientalium* in 1952,[2] and a Latin translation by Leloir appeared in the same series in 1954.[3] Sir Chester Beatty then obtained a manuscript which contained a large part of the commentary in Syriac and asked Leloir to prepare an edition of it. The edition of Chester Beatty Manuscript 709 appeared in 1963 in the Chester Beatty Monograph series.[4] A French translation of the combined witness of the Syriac and Armenian texts was published by Leloir in 1966 in the *Sources Chrétiennes* series.[5] The commentary of St. Ephraem is very valuable in preserving the readings upon which he chose to comment and in revealing the order of pericopes in the Diatessaron, but the selectivity of St. Ephraem does not permit a reconstruction of the exact arrangement of scriptures which Tatian created.

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[1] Leloir, *op. cit.*, p. 25.

[2] Louis Leloir (ed.), *Saint Éphrem: Commentaire de l'Évangile concordant, version arménienne*, *Corpus Scriptorum Christianorum Orientalium*, Vol. 137 (Louvain: L. Durbecq, 1953).

[3] Louis Leloir (ed.), *Saint Éphrem: Commentaire de l'Évangile concordant, version arménienne*, *Corpus Scriptorum Christianorum Orientalium*, Vol. 145 (Louvain: L. Durbecq, 1954).

[4] Louis Leloir (ed.), *Saint Éphrem: Commentaire de l'Évangile concordant texte Syriaque (manuscrit Chester Beatty 709)*, *Chester Beatty Monographs No. 8* (Dublin: Hodges Figgis and Company, Ltd., 1963).

[5] Leloir, *Éphrem de Nisibe*, *op. cit.*

The Arabic Diatessaron was published by Augustinus Ciasca on a base of two manuscripts in 1888.[1] An edition which is based on one additional manuscript of a much later date, and which includes a French translation, was published in 1935 by A.-S. Marmardji.[2] Several translations of the Arabic Diatessaron are available in several different languages.[3] The precise relationship of the Arabic Diatessaron and Tatian's Diatessaron is still a matter of dispute.

The Harclean Syriac Passion Harmony under investigation is also a member of the Eastern group of secondary and tertiary witnesses to the Diatessaron. A variety of quotations and allusions in Eastern church fathers and texts provide some Diatessaric readings, but provide little, if any, help in ascertaining the complex scriptural arrangements of Tatian. The latest member of the Eastern group is a medieval

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[1] Augustinus Ciasca, _Tatiani Evangeliorum harmoniae arabice_ (Romae: Typographia Polyglotta, 1888).

[2] Marmardji, _op. cit._

[3] J. Hamlyn Hill, _The Earliest Life of Christ ever Completed From the Four Gospels Being the Diatessaron of Tatian_ (Edinburgh: T. and T. Clark, 1894); Hope W. Hogg, _The Diatessaron of Tatian_, _The Ante-Nicene Fathers_, Vol. IX (Buffalo: The Christian Literature Publishing Company, 1885); Erwin Preuschen and August Pott, _Tatian's Diatessaron_ (Heidelberg: Carl Winters Universitätsbuchhandlung, 1926).

Persian Harmony of the Gospels. Giuseppe Messina, who published the Persian Harmony in the series Biblica et Orientalia in 1951[1] posits the existence of a Syriac base of two slightly divergent Syriac Harmonies. The order of the scriptural passages in the Persian Harmony differs greatly from that of any other harmony. The extent of the divergence in the Passion narrative is readily apparent in the comparison of the framework of the harmonies in Table XXI below.[2] The Persian Harmony, then, is more valuable for the preservation of Tatianic readings than Tatianic order of scriptures.[3]

The order of scriptural passages in the Passion narrative of a representative from each sequence of the Harclean Syriac Passion Harmony, of Ciasca's edition of the Arabic Diatessaron, of Marmardji's edition of the Arabic Diatessaron, and of the Persian Harmony of the Gospels is included in Table XXI. These five sources represent the Eastern group of secondary and tertiary witnesses to the framework of the Diatessaron.

The Western group of secondary and tertiary witnesses to the Diatessaron includes a Latin Harmony of the Gospels from the sixth century, various medieval German harmonies, Middle Dutch harmonies of the thirteenth to fifteenth centuries, two Old Italian harmonies from the thirteenth and fourteenth centuries, Middle English harmony from the fourteenth century, and a harmonized Gospel text upon which Zacharias Chrysopolitanus commented in the twelfth century.

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[1] Giuseppe Messina, Diatessaron Persiano, Biblica et Orientalia, Vol. 14 (Roma: Pontificio Istituto Biblico, 1951).

[2] Vide pp. 257-285.

[3] Bruce M. Metzger, Chapters in the History of New Testament Textual Criticism, New Testament Tools and Studies, Vol. IV (Grand Rapids: Wm. B. Eerdmans, 1963), pp. 103-120 contain an evaluation of the value of the Persian Harmony.

The Latin Harmony of the Gospels was prepared at the direction of Bishop Victor of Capua in the sixth century. Ernest Ranke edited the Latin Harmony as it is preserved in Codex Fuldensis.[1] Since the text of Codex Fuldensis is closely accommodated to the text of the Latin Vulgate, the primary significance of Fuldensis is limited to the possible structural reflections of the Diatessaron.

The medieval German harmonies are found in several different dialects. The most important harmony is an Old High German bilingual harmony from the ninth century.[2] Johannes Rathofer, in a revised edition of Anton Baumstark's study of the Vorlage of the Old High German Harmony, has again outlined the Latin Vorlage of the Harmony, but notes that

> die Verschiedenheit der in Tahd [althochdeutscher Tatian nach der Hs. Nr. 56 der Stiftsbibliothek St. Gallen] wiedergegebenen lateinschen Vorlage von Tl (f) [lateinischer Harmonietext des Codex Fuldensis] wie von Tl (G)

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[1] Ernestus Ranke (ed.), *Codex Fuldensis* (Marburg and Lipsiae: N. G. Elwerti Bibliopolae Academici, 1868).

[2] Edward Sievers (ed.), *Tatian, lateinisch und altdeutsch mit ausführlichen Glossar*, 2te Auflage, *Bibliothek der ältesten deutschen Litteratur Denkmäler*, Band V (Paderborn, 1892).

> [lateinischer Harmonietext des Hs. Nr. 56 der Stiftsbibliothek St. Gallen] weitaus grösser ist, als sich bereits an Hand derjenigen Stellen konstatieren liess, an welchen jene beiden Exemplare des lateinischen T-Textes selbst auseinandergingen.[1]

The other major conclusion of the study is that "der Text der verlorenen lateinischen Rezension als ein besonders guter Überlieferungszeuge."[2] Since the Old High German Harmony reflects a Latin Vorlage, the framework of this ninth-century harmony has been omitted from Table XXI in favor of the sixth-century Latin Harmony found in Codex Fuldensis.

The most famous Middle Dutch harmonies are found in manuscripts at Liège and Stuttgart. The Liège manuscript was edited by G. J. Meijer in 1835[3] and J. Bergsma in 1895-1898.[4] A definitive edition of the Liège manuscript with a textual apparatus is in process of publication under the auspices of the Royal Academy of Amsterdam.[5] Unfortunately the work has not yet progressed to the publication of the section which contains the Passion narrative and it has been necessary to rely on the Bergsma edition[1] for the purpose of this study. The text of the Stuttgart manuscript is also included in the edition of Bergsma. The position of Daniel Plooij with respect to the Liège manuscript is clearly represented in the title of his preliminary work on the subject: *A Primitive Text of the Diatessaron*.[2] The exact relationship of the Liège Diatessaron to the Diatessaron of Tatian has been the subject of sharp dispute. The structural framework of the Liège Diatessaron is included in Table XXI for purposes of comparison.

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[1] Anton Baumstark, *Die Vorlage des althochdeutschen Tatian*, rev. Johannes Rathofer, *Niederdeutsche Studien*, Band 12 (Köln, Graz: Böhlau Verlag, 1964), p. 99.

[2] *Ibid*.

[3] G. J. Meijer, *Het Leven van Jezus, een nederlandsch Handschrift uit de dertiende Eeuw* (Groningen, 1835).

[4] J. Bergsma, *De Levens van Jezus in het Middelnederlandsch*, *Bibliotheek van Middelnederlandsche Letterkunde*, Vols. LIV, LV, LXI (Groningen, 1895-1898).

[5] Daniel Plooij, C. A. Phillips, A. H. A. Bakker (edd.), *The Liège Diatessaron*, Parts I-VII, *Verhandelingen der koninklijke nederlandsche Akademie van Wetenschappen*, afd. Letterkunde, Nieuwe Reeks, Deel XXXI (Amsterdam: N. V. NoordHollandsche Uitgevers mij., 1929-1965).

The Old Italian harmonies are extant in two different dialects. The Old Italian Harmony in the Tuscan dialect is extant in twenty-four manuscripts and in the Venetian dialect in a single manuscript. The text of both dialects is printed on facing pages in *Il Diatessaron in volgare italiano, texti inediti dei secali XIII e XIV* edited by Venanzio Todesco, Alberto Vaccari, and Marco Vattasso.[3] Vaccari maintained that the Tuscan text is closely related to Codex Fuldensis,[4] while Curt

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[1] C. A. Phillips, *Index to the Liège Diatessaron (Edition of Dr. J. Bergsma)* which was printed privately for members of the Bezan Club, was used to facilitate the use of Bergsma.

[2] Daniel Plooij, *A Primitive Text of the Diatessaron: The Liège Manuscript of a Mediaeval Dutch Translation* (Leyden: A. W. Sijthoff's Uitgeversmij, 1923).

[3] Venanzio Todesco, Alberto Vaccari, and Marco Vattasso (edd.), *Il Diatessaron in volgare italiano, texti inediti dei secali XIII e XIV*, *Studi e testi*, Vol. LXXXI (Citta del Vaticano: Biblioteca Apostolica Vaticana, 1938).

[4] *Ibid.*, p. iii.

Peters argues only that it may belong to the Western group of secondary and tertiary witnesses to the Diatessaron.[1] Both Vaccari[2] and Peters[3] maintain that the Venetian text reflects a more primitive text than does the Tuscan text. The structural framework of the sections of both harmonies which contain the Passion narrative has been given in Table XXI below.

A Middle English Harmony is found in the first forty-three pages of Manuscript Pepys 2498 in the library of Magdalene College at Cambridge. It is dated about A.D. 1400 and Margery Goates, who edited the Harmony, states: "I have not yet been able to discover the immediate source of the Pepysian Harmony; but that it was French, and not Latin, is almost if not absolutely proved by the striking evidence of vocabulary and phraseology."[4] The Harmony has not been included in Table XXI because of its rather late date and the difficulty of ascertaining the structural framework.[5]

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[1] Curt Peters, Das Diatessaron Tatians: Seine Überlieferung und sein Nachwirken im Morgen- und Abendland sowie der heutige Stand seiner Erforschung, Orientalia Christiana Analecta, Vol. 123 (Roma: Pont. Institutum Orientalium Studiorum, 1939), p. 182.

[2] Vaccari et al, op. cit., p. iii.

[3] Peters, op. cit., p. 187.

[4] Margery Goates, The Pepysian Gospel Harmony, Early English Text Society, CLVII, Original Series (London: Oxford University Press, 1922), p. xv.

[5] Margery Goates only lists the parallel pericopes, Ibid., pp. 114-122. Copies of the separate Middle English Gospels would be necessary to ascertain independently the exact sequence of scriptures.

The last witness of the Western group is a harmonized Gospel text which was the subject of a commentary written by Zacharias Chrysopolitanus, also known as Zachary of Besançon, during the first half of the twelfth century. The text was published by Migne in *Patrologia Latina*[1] and the value and identification of the text has been the object of a number of studies.[2] The knowledge of the structural framework of the gospel text upon which Zacharias worked is insufficient for inclusion in Table XXI.

The representatives of the Western group of secondary and tertiary witnesses to the Diatessaron of Tatian which are included in Table XXI are the Liège Diatessaron representing the Middle Dutch Harmony, the Tuscan and Venetian dialects of the Old Italian Harmony, and Codex Fuldensis representing the Latin Harmony.

Table XXI is a comparison of the structural frameworks of both Sequence A and B of the Harclean Syriac Passion

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[1] Zachary of Besançon, *In Unum ex quatuor, sive de concordia evangelistarum libri quatuor*, *Patrologia Latina*, Vol. CLXXVI, Cols. 11-620.

[2] J. P. P. Martin, "Le ΔΙΑΤΕΣΣΑΡΩΝ de Tatien," *Revue des questions historiques*, XLIV (1888), 36-40; Otto Schmid, "Zacharias Chrysopolitanus und sein Kommentar zur Evangelienharmonie," *Theologische Quartalschrift*, LXVIII (1886), 521-547; LXIX (1887), 231-275; J. Rendel Harris, "Some Notes on the Gospel-Harmony of Zacharias Chrysopolitanus," *Journal of Biblical Literature*, XLIII (1924), 32-45; D. Plooij, "De Commentar van Zacharias Chrysopolitanus op het Diatessaron," *Mededeelingen der koninklijke Akademie van Wetenschappen*, Afd. Letterkunde, Deel LIX, Serie A., No. 5 (Amsterdam, 1925); and C. A. Phillips, "The Winchester Codex of Zachary of Besançon," *Bulletin of the Bezan Club*, II (1926), 3-8.

Harmony with the structural framework of the Passion narrative in selected representatives of both the Eastern and Western groups of secondary and tertiary witnesses to the Diatessaron of Tatian. The purpose of the comparison is an attempt to locate similarities in the structural framework which might reflect the construction of the original Diatessaron, and to investigate the preference of each harmony for a particular gospel.

The passages of scripture in each harmony are grouped beneath the chapter heading, paragraph number, or rubric found in the harmony itself. The sequence of scriptural quotations follows quite closely the listing provided by the individual editors. In the interests of precision of comparison, the citation of each passage, however, has been accommodated to the method used earlier in the comparison of the structural framework of the individual witnesses to the Harclean Syriac Passion Harmony.

BM-18714 was chosen as the most complete representative of Sequence A of the Harclean Syriac Passion Harmony and placed in the first column on the left. CU-1700, the manuscript from which the transcription of Sequence B is taken, is cited in the second column. Columns three and four present the framework of the two editions of the Arabic Diatessaron, Ciasca and Marmardji, respectively. The Liège Diatessaron, the Tuscan and Venetian Harmonies of the Old Italian, and Codex Fuldensis represent the Western group of witnesses in columns five through eight, respectively. The framework of the Persian Harmony is placed in the last column on the right even though it is a member of the Eastern group, because its structural sequences differ so radically from that of the other harmonies in a number of sections. The citations which are underlined in Sequence B are the sections for which Spoer and Marmardji provide corroborative evidence which, in their opinion, is a reflection of the order of the scriptural framework in Tatian's Diatessaron.

TABLE XXI

COMPARISON OF STRUCTURAL FRAMEWORK

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Lk21:37-22:<br>Mt26:1<br>Lk18:31c<br>Mt26:2a-b<br>Lk18:31d-32<br>Mk10:34a-c<br>Mt20:19b<br>Mk10:34d-e<br>Lk18:34<br>Mt26:3 |
| | | (Chap.XLIV) | (Chap.XLIV) | (Chap. 205) | (Chap. 154) | (Rubric) | (Chap.CLIIII) | Jn11:53c-e |
| | | Mt26:1-5 | Mt26:1-5 | Mt26:1-5 | Mt26:1-5 | Mt26:2-5 | Mt26:1-5 | Mt26:5 |
| | | | | Mt26:14a-d | Mt26:14a-d | | Mt26:14a-d | |
| | | Lk22:2b-4b | Lk22:2b-4b | Lk22:4b | Lk22:4b | Lk22:3-4b | Lk22:4b | Lk22:3-4b<br>Mk14:10c-e |
| | | Mt26:15a-b | Mt26:15a-b | Mt26:15a-b | Mt26:15a-b | Mt26:15a-b | Mt26:15a-b | Mt26:15a-b |
| | | Mk14:11a | Mk14:11a | Mk14:11a | Mk14:11a | Mk14:11a | Mk14:11a | |
| | | | | | | Lk22:5b-d | | Lk22:5 |
| | | Mt26:15c-e | Mt26:15c-e | Mt26:15c-16 | Mt26:15c-e | Mt26:15d-16 | Mt26:15c-16 | Mt26:15c-16b |
| (Rubric 1)<br>Lk22:1-7 | | Lk22:6 | Lk22:6a | Lk22:6d-e | Lk22:6b-e | Lk22:6d-e | Lk22:6d-e | Lk22:6b-e<br>(Par.22)<br>Lk22:7 |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liege | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | | | Mt26:16a<br>Lk22:6b-e | | | Mt26:6-13 | | |
| | | | | | | Jn13:1-20 | (Chap.CLV)<br>Jn13:1-20 | |
| | | | | | (Chap.155) | | (Chap.CLVI) | |
| Mt26:17b-e | | | Mt26:17a | Mt26:17-18a | Mt26:17-18a | Mt26:17-18a | Mt26:17-18a | |
| | | Mk14:12 | Mk14:12d-e | | | | | Mk14:12 |
| | | Jn13:1-20 | Jn13:1-20 | | | | | |
| | | Lk22:27-30b | Lk22:27-30b | | | | | |
| | | Lk22:7-10a | Lk22:7a<br>Mk14:12b<br>Jn13:1a<br>Mk14:12c<br>Lk22:7c<br>Mk14:12c<br>Lk22:8a | | | | | |
| | | Mk14:13c | Mk14:13b | | | Mk14:13d-14a | | |
| Lk22:8-9a | | | Lk22:8b-9 | | | | | |
| Mt26:17c-e | | | Mt26:17c | | | | | |
| Lk22:10-11a | | Lk22:10b-11a | Lk22:10a | Lk22:10b-11a | Lk22:10b-11a | | Lk22:10b-e | |
| | | | Mk14:13c | | | | | Mk14:13c |
| | | | Lk22:10c-11a | | | | | Lk22:10c-e |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liege | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| Mt26:18d-e |  | Mt26:18b-d | Mt26:18b |  | Mt26:18b-e | Mt26:18b-e | Mt26:18b |  |
|  |  |  | Lk22:11b |  |  |  | Lk22:11a |  |
|  |  |  |  | Mk14:14b |  |  | Mk14:14b | Mk14:14a |
|  |  |  | Mt26:18c-d | Mt26:18c-e |  |  | Mt26:18c-e |  |
|  |  | Lk22:11b-12d | Lk22:11d |  |  |  |  | Lk22:11-12c |
| Mk14:15 |  | Mk14:15d-16 | Mk14:15-17a | Mk14:15-17a | Mk14:15-17b | Mk14:15-17a | Mk14:15-17a | Mk14:15c |
| Lk22:13 |  |  |  |  |  |  |  | Lk22:12b-13<br>Mk14:17 |
| (Rubric 2)<br>Mt26:1-13<br>(Rubric 3)<br>Jn13:1-11<br>(Rubric 4)<br>Jn13:12-18<br>(Rubric 6) | (Rubric 6) |  |  |  |  |  |  |  |
| Mt26:20a | Mt26:20a |  |  | Mt26:20b-21b | Mt26:20c-e | Mt26:20c-e | Mt26:20c-21b |  |
| Lk22:14b-15 | Lk22:14b-16 | Lk22:14-16 | Lk22:14-16 | Lk22:15b-16<br>(Chap.206)<br>Mt26:26 | Lk22:15 | Lk22:15-16 | Lk22:15b-16 | Lk22:14e-16 |
| Mt26:21 | Mt26:21 |  |  |  |  |  |  |  |
|  |  |  |  | Lk22:19e<br>Mt26:27-29<br>Lk22:19d<br>Lk22:31-32 |  |  |  |  |
|  | Lk22:23 |  |  |  |  |  |  |  |
| Jn13:2 | Jn13:2 |  |  |  |  |  |  | Jn13:1b-e |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| Insertion | Mk14:18-20a | | | | | | | |
| Jn13:16-19 | Jn13:16-19<br>Lk22:21 | | | | | | | |
| Jn13:21-22 | Jn13:21-22 | Jn13:21a-c | Jn13:21a-c | (Chap.207)<br>Jn13:1-20<br>(Chap.208)<br>Jn13:21 | Jn13:21 | Jn13:21 | Jn13:21 | |
| | | Mk14:18b-20 | Mk14:18b-e | Mk14:19a-d | Mk14:19 | | Mk14:19a-d | Mk14:18 |
| Mt26:22 | Mt26:22 | | Mt26:22-23a | Mt26:22d-e | | | Mt26:22d-e | Mt26:22a |
| Jn13:23-26 | Jn13:23-26c | | | | | | | |
| Mk14:20b-e | Mk14:20b | | Mk14:20a-c | Mk14:20 | | | Mk14:20b-e | Mk14:19b-22 |
| Mt26:23e-29 | Mt26:23b-24b | | Mt26:23b-e | Mt26:23e-24 | Mt26:23-24 | Mt26:22-24 | Mt26:23e-24 | |
| | | Lk22:21a-d | Lk22:21 | | | | | Lk22:19c-20 |
| | Mk14:21c-e | Mk14:21 | Mk14:21 | | | | | |
| | Mt26:25-28 | | | | | | | Mk14:24b<br>Lk22:20e<br>Mk14:24d-e<br>Lk22:21-22b<br>Mt26:25b-e<br>Jn13:2b-3 |
| | Lk22:19e | | | | | | | |
| | | | | | | | | Lk22:22c-26 |
| | Mt26:29 | | | | | | | |
| | | | | | | | | Mt20:26b<br>Lk22:26d-27<br>(Par.23)<br>Jn13:4-15 |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| Lk22:28-30 | Lk22:28-30 | | | | | | | Lk22:28-30<br>(Par. 24) |
| | | Jn13:22 | Jn13:22 | Jn13:22 | Jn13:22 | | Jn13:22 | Jn13:16-24 |
| | | Lk22:23 | Lk22:23 | Lk22:23 | Lk22:23 | | Lk22:23 | |
| | | (Chap.XLV) | (Chap.XLV) | | | | | (Par. 25) |
| Jn13:26d-30 | Jn13:26d-30 | Jn13:23-29 | Jn13:23-29 | Jn13:23-29 | Jn13:23-29 | Jn13:22-29 | Jn13:23-29 | Jn13:25-35 |
| | | Mt26:25 | Mt26:25 | Mt26:25 | Mt26:25<br>(Chap.156)<br>Jn13:1-20<br>(Chap.157)<br>Mt26:26-29<br>Lk22:19e<br>Lk22:31-32 | Mt26:25 | Mt26:25 | |
| (Rubric 7) | (Rubric 7) | | | | | | | |
| Jn13:31-32 | Jn13:31-32 | Jn13:30-32 | Jn13:30-32 | Jn13:30-37 | Jn13:30-36 | Jn13:30-32 | Jn13:30-32 | |
| | | Mk14:22a | Mk14:22a | | | | | |
| | | Mt26:26b-e | Mt26:26b<br>Mk14:22c<br>Mt26:26c-e | | | | (Chap.CLVII)<br>Mt26:26 | |
| | | Mk14:23a-c | Mk14:23a-c | | | | | |
| | | Mt26:27e | Mt26:27d-e | | | | | |
| | | Mk14:23d-24a | Mk14:23d-e | | | | Lk22:19d | |
| | | Mt26:28-29 | Mt26:28-29d<br>Mk14:25e | | | Mt26:26-29 | Mt26:27-29 | |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liege | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | | Lk22:19e | Lk22:19e | | | Lk22:19e | Lk22:19e | |
| | | Lk22:31-32 | Lk22:31-32 | | | Lk22:31-32 | Lk22:31-32 | (Par.26)<br>Lk22:31-32 |
| | | Jn13:33-36 | Jn13:33-36 | | | Jn13:33-35 | Jn13:33-36 | |
| Mt26:30-32 | Mt26:30-32 | Mt26:31-33 | Mt26:31-33 | (Chap.209)<br>Mt26:31-33 | Mt26:31-33 | Mt26:31b-32 | Mt26:31-33 | |
| Lk22:31-32 | Lk22:31-32 | | | | | | | |
| | Jn13:36-37a | | | | | Jn13:37a-b | | Jn13:36-37<br>Mk14:27a<br>Mt26:31b<br>Mk14:27c-29 |
| | Lk22:33c-e | Lk22:33c-e | Lk22:33c-e | Lk22:33c-e | Lk22:33c-e | Mt26:33b-e<br>Lk22:33b-e | Lk22:33c-e | Lk22:33c-e |
| | Jn13:37b-38d | Jn13:37c-38c | Jn13:37c-38 | Jn13:38a-c | Jn13:37c-e | Jn13:37c-38b | Jn13:37c-38c | Jn13:38 |
| Mt26:33-34b | Mt26:33-34a | | | | | | | |
| Mk14:30c-e | Mk14:30b-c<br>Mt26:34e | Mk14:30b-c | | | | | | |
| | Lk22:34e | Lk22:34d-e | Lk22:34d-e | | | | | |
| | | Mk14:31 | Mk14:31 | | | | | |
| Mt26:35 | Mt26:35 | | Mt26:35d | Mt26:34c-35 | Mt26:34b-35 | Mt26:34b-35 | Mt26:34c-35 | Mt26:35 |
| | | | | (Chap.210) | (Chap. 158) | | (Chap.CLVIII) | |
| | | Jn14:1-20 | Jn14:1-20 | Jn14:1-13<br>(Chap.211)<br>Jn14:15-22 | Jn14:1-31d | Jn14:1-31a | Jn14:1-31d | |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | | (Chap.XLVI) | (Chap.XLVI) | (Chap.212) | | | | |
| | | Jn14:21-31d | Jn14:21-31d | Jn14:23-30 | | | | |
| | Jn16:31-32 | | | | | | | |
| | | | | | | | | Mk14:30<br>Lk22:34d-e<br>Mk14:31a-c<br>Mt26:35d-e |
| | | | | (Chap.213) | (Chap.159) | | (Chap.CLVIIII) | |
| Lk22:35-38 | Lk22:35-38 | Lk22:35-38 | Lk22:35-38 | Lk22:35-38 | Lk22:35-38 | Lk22:35-38 | Lk22:35-38 | Lk22:35-38 |
| | | Jn14:31e | Jn14:31e | Jn14:31 | Jn14:31d-e | Jn14:31e | Jn14:31e | |
| | | | | Mt26:30a | | | Mt26:30a | |
| | | | Mk14:26a | | Mk14:26a | | | |
| | | Lk22:39a-d | Lk22:39a-d | Lk22:39-40a | Lk22:39a-c | Lk22:39 | Lk22:39a-c | |
| | | | | (Chap.214-222) | (Chap.160) | | (Chap.CLX) | (Par.27-35) |
| | | Jn15:1-16:15 | Jn15:1-16:15 | Jn15:1-17:26 | Jn15:1-17:26 | Jn15:1-17:26 | Jn15:1-17:26 | Jn14:1-17:26 |
| | | (Chap.XLVII) | (Chap.XLVII) | | | | | |
| | | Jn16:16-17:26 | Jn16:16-17:26 | | | | | |
| | | (Chap.XLVIII) | (Chap.XLVIII) | | | | | |
| | Jn18:1-2 | Jn18:1-2 | Jn18:1a | | | Jn18:1a | | |
| | | | | (Chap.223) | (Chap.161) | | (Chap.CLXI) | |
| Mt26:36a-b | Mt26:36-38 | | Mt26:36b | Mt26:36a-b | Mt26:36a-b | Mt26:36b | Mt26:36a-b | |

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|---|---|---|---|---|---|---|---|---|
| Jn18:2 | | | Jn18:1b-2 | Jn18:1b-2 | Jn18:1b-2 | Jn18:1-2 | Jn18:1b-2 | |
| | Lk22:40-41a | Lk22:40a-b | Lk22:40a | Lk22:40 | Lk22:40a-b | | Lk22:40a-b | Lk22:39-42a |
| | | | | | | | | Mt26:39d |
| | | | | | | | | Jn18:1b |
| | | | | | | | | Mk14:32b |
| | | | | | Mk14:32d | | | |
| | | | | | | | | Jn18:1c-2 |
| | | | | | Lk22:40d-e | | | |
| | | Mt26:36d-e | Mt26:36d-e | Mt26:36e-38 | Mt26:36e-38 | Mt26:36c-38 | Mt26:36b-c | |
| | | Lk22:40d-e | Lk22:40d-e | | | | Lk22:40d-e | |
| | | | Mt26:37a | | | | | |
| | | | Mk14:33c | | | | | Mk14:32c-34 |
| | | | Mt26:37b | | | | | |
| | | | Mk14:33c | | | | | |
| | | Mt26:37-38 | Mt26:37c-38 | | | | Mt26:36e-38 | Mt26:38e |
| | Mk14:35 | | | | | | | Mk14:35a |
| | Lk22:41b-42a | Lk22:41 | Lk22:41a | Lk22:41a-d | Lk22:41 | Lk22:41 | Lk22:41a | |
| | | | Mt26:39b | | | | Mt26:39a | Mt26:39c-d |
| | | | Lk22:41b-d | | | | | |
| | | | Mt26:39c | | | | | |
| | Mk14:36b | Mk14:35c-36b | Mk14:35c-36b | | Mk14:35d-36b | Mk14:35d-e | | Mk14:35d-36 |
| | | | | Mt26:39c | Mt26:39d-e | | | |
| | | | | | | | Lk22:41b-d | |
| | | | | | | | Mt26:39c | |
| | | | | Mk14:35c | | | Mk14:35c-e | |

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|---|---|---|---|---|---|---|---|---|
| | Lk22:42b-e | Lk22:42b-e | Lk22:42b-e | | | | | |
| | | | | Mt26:39d | | Mt26:39d-40a | Mt26:39d | |
| | Mk14:36e | | | Mk14:36c-e | | | Mk14:36b<br>Mt26:39d<br>Mk14:36c-e | |
| | Mt26:40a | Mt26:40a-c | Mt26:40a-c | | | | | |
| | Mk14:37b | Mk14:37b | Mk14:37b | | | | | |
| Mt26:36c-41 | Mt26:40b-42a | Mt26:40d-41b | Mt26:40d-41b | | | | | Mt26:40-43 |
| | | Mk14:38c-e | Mk14:38c-e | | | | | |
| | Mt26:39b | | | | | | | |
| | Mt26:42b-e | Mt26:42 | Mt26:42 | | | | | |
| Lk22:43-44 | Lk22:43-45a | | | Lk22:45a | Lk22:45-46b | | Lk22:45a | |
| | | | | Mt26:40a | Mt26:40d-42a | | Mt26:40a | |
| | | | | Lk22:46a-b | | Lk22:46b-e | Lk22:46a-b | |
| | | | | Mt26:40d-41 | | Mt26:41c-42a | Mt26:40d-42a | |
| | | | | Lk22:43-44b | Lk22:43-44b | Lk22:43-44b | Lk22:43-44b | |
| | | | | Mt26:42b-e | Mt26:42b-e | Mt26:42b-e | Mt26:42b-e | |
| | | | | Lk22:44c-45 | Lk22:44c-45 | Lk22:44c-45a<br>Mt26:43-49 | Lk22:44c-45 | |
| | Mk14:40a | Mk14:40 | Mk14:40a-c | Mk14:40c-e | Mk14:40c-e | | Mk14:40c-e | Mk14:40d-e |
| | Lk22:45b-46 | | Lk22:45e | | | | | |

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|---|---|---|---|---|---|---|---|---|
| | Mk14:40c-e | | Mk14:40d-e | | | | | |
| Mt26:42-46 | Mt26:44-46 | Mt26:44 | Mt26:44 | Mt26:44-46 | Mt26:44-46 | | Mt26:44-46 | Mt26:44 |
| | | Lk22:43-45d | Lk22:43-44<br>Mt26:45a | | | | | Lk22:43-45 |
| | | Lk22:46a | Lk22:45-46a | | | | | |
| | | Mt26:45c | Mt26:45c | | | | | Mt26:45c-46 |
| | | Mk14:41c-42b | Mk14:41c-42b | | | | | |
| (Rubric 8) | (Rubric 8) | | | (Chap.224) | (Chap.162) | | (Chap.CLXII) | |
| Mt26:47 | Mt26:47-48 | Mt26:46b-48 | Mt26:46d-47c | Mt26:47a-b | Mt26:47a-b | | Mt26:47a-b | |
| | | | Jn18:3d | | Jn18:3b | | Jn18:3b | (Par.37)<br>Jn18:3 |
| | | | Mt26:47d<br>Mk14:43d<br>Mt26:47e | | Mt26:47c | | Mt26:47c | |
| | | | Jn18:3b | Jn18:3b | Jn18:3d | | Jn18:3d<br>Mt26:47d<br>Mk14:43d | |
| | | | | Mk14:43c-e | | | | |
| | | | Mt26:48 | Mt26:48 | Mt26:47d-48 | | Mt26:47e-48 | Mt26:47-48 |
| | Mk14:44e | Mk14:44e | Mk14:44e | Mk14:44e | Mk14:44e | | Mk14:44e | |
| Jn18:4-9 | Jn18:3-5 | Jn18:4a-c | Jn18:4a-c | | | | | Jn18:4-5c<br>Jn18:6d-9 |
| Mt26:48-50 | Mt26:49-50a | Mt26:49-50a | Mt26:49-50a | Mt26:49a-d | Mt26:49a-d | | Mt26:49a-d | Mt26:49a |
| | Lk22:48b-e | Lk22:48b-e | Lk22:48b-e | Lk22:47e-48 | Lk22:47e-48 | Lk22:48 | Lk22:47e-48 | Lk22:47e |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liege | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | Mt26:50b | Mt26:50b | Mt26:50b | Mt26:50b | Mt26:50b | Mt26:50b | Mt26:50b | Mt26:49b-50<br>Lk22:48b-e |
| | | | | Mt26:49e | Mt26:49e | | Mt26:49e | |
| | | Lk22:52a | Lk22:52a | | | | | |
| | Jn18:6-9 | Jn18:4e-9 | Jn18:4e-9 | Jn18:4-9 | Jn18:4-9 | Jn18:4-9 | Jn18:4-9 | |
| | Mt26:50c-e | Mt26:50c-e | Mt26:50c-e | Mt26:50c-e | Mt26:50c-e | Mt26:50c-e | Mt26:50c-e | Mt26:50c-e |
| | Lk22:49 | Lk22:49 | Lk22:49 | Lk22:49 | Lk22:49 | Lk22:49<br>Lk22:51a | Lk22:49 | Lk22:49 |
| Jn18:10-11 | Jn18:10 | Jn18:10-11b | Jn18:10-11b | Jn18:10-11b | Jn18:10-11c | Jn18:10 | Jn18:10-11b | Jn18:10-11b |
| | | Jn18:11d-e | Jn18:11d-e | Jn18:11d-e | | | Jn18:11d-e | |
| | Lk22:51a<br>Jn18:11b<br>Lk22:51b<br>Jn18:11c-e | | Jn18:11c | Jn18:11c | | | Jn18:11c | |
| Mt26:52b-54 | Mt26:52b-54 | Mt26:52b-54 | Mt26:52b-54 | Mt26:52b-54 | Mt26:52b-54 | Mt26:52-53 | Mt26:52b-54 | Mt26:52b-54 |
| | | | | | | Jn18:11d-e<br>Mt26:54 | | Jn18:11d-e |
| Lk22:51c-e | Lk22:51c-e | Lk22:51b-e | Lk22:51b-e | Lk22:51b-e<br>(Chap.225) | Lk22:51b-e | Lk22:51c-e | Lk22:51b-e | Lk22:51b-e |
| Mt26:55a | Mt26:55a-b | Mt26:55 | Mt26:55 | Mt26:55a-c | Mt26:55 | Mt26:55b-e | Mt26:55a-c | Mt26:55a-c |
| | | | | Mk14:49a-c | | | Mk14:49a-c | |
| Lk22:52-53 | Lk22:52b-53 | Lk22:53c-e | Lk22:53c-e | Lk22:53c-e | Lk22:53c-e | Lk22:53c-e | Lk22:53c-e | Lk22:53a<br>Mt26:55d-56<br>Lk22:53c-e |
| Mt26:56 | Mt26:56 | Mt26:56 | Mt26:56 | Mt26:56 | Mt26:56-57a | Mt26:56 | Mt26:56 | Mt26:56d-e |
| Mk14:51-52 | Mk14:51-52 | | | | | | | Mk14:51-52 |

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|---|---|---|---|---|---|---|---|---|
| | (Rubric 9) | | | | | | | (Par.38) |
| Jn18:12-14 | Jn18:12-15a | Jn18:12 | Jn18:12b-d | Jn18:12-14 | Jn18:13-14 | Jn18:12-14 | Jn18:12-14 | Jn18:12-15b |
| (Rubric 9) | | | | | (Chap.163) | | (Chap.CLXIII) | |
| | | Mk14:51-52 | Mk14:51-52 | Mk14:51-52 | Mk14:51-52 | Mk14:51-52 | Mk14:51-52 | |
| Mt26:57 | | | | | | | | |
| | Mt26:58b | | | Mt26:58a-b | | Mt26:58a-b | | |
| Jn18:15-16 | Jn18:15b-16 | Jn18:12d-17c | Jn18:12a<br>Jn18:12d-16 | Jn18:15b-16 | Jn18:15-17 | Jn18:15b-24 | Jn18:15a | |
| | | | | | | | Mt26:58b | |
| | | | | | | | Jn18:15a | |
| | | | | | | | Mt26:58b | |
| | | | | | | | Jn18:15b-16 | Jn18:16d-e |
| | | | Lk22:56a | Lk22:56a-c | | Lk22:56-57<br>Lk22:59 | Lk22:56a | |
| | | | Jn18:17b | | | | Jn18:17b | |
| | | | Lk22:56b | | | | Lk22:56b | |
| | | | Jn18:17a&c | Jn18:17c | | | Jn18:17c | |
| | | Mk14:67d | Mk14:67d | | | | | |
| | | Lk22:57 | Lk22:57 | Lk22:57 | | | Lk22:57c-e | |
| | | Mk14:68b-c | Mk14:68b-c | Mk14:68b-c | Mk14:68b-c | | Mk14:68b-c | |
| | | Jn18:18a-c | Jn18:18a-b | Jn18:18 | Jn18:18 | | Jn18:18 | |
| | | Lk22:55a-b | Lk22:55c | | | | | |

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|---|---|---|---|---|---|---|---|---|
| | | Jn18:18d-e | Jn18:18c<br>Lk22:55a-b,d-e<br>Jn18:18e | | | | | |
| Mt26:58c-e | Mt26:58c-e | Mt26:58e | Mt26:58e | Mt26:58e | | | Mt26:58e | |
| | | (Chap.XLIX) | (Chap.XLIX) | | (Chap.164) | | (Chap.CLXIIII) | |
| Jn18:18-23 | Jn18:17-24 | Jn18:19-25b | Jn18:19-25a | Jn18:19-25a | Jn18:19-25b | | Jn18:19-25a | Jn18:19-23<br>(Par.39)<br>Jn18:24 |
| | Mt26:57c | | | | | | | |
| | Mk14:53b-e | | | | | | | Mk14:53b-54 |
| | | | | | | | | Mt26:58d-e |
| | Mt26:59 | | | | | | | |
| Mk14:55-56 | Mk14:55d-56 | | | | | | | Mk14:55-56 |
| | Mt26:60b-e | | | | | | | |
| | Mk14:57c-58a | | | | | | | Mk14:57c-58 |
| | Mt26:61b-d | | | | | | | Mt26:61b |
| Mt26:60d-73 | | | | | | | | |
| | | | | | | | | Mk14:58c |
| | | | | | | | | Mt26:61d-e |
| | Mk14:58c-60 | | | | | | | Mk14:58d-61 |
| | Mt26:63a | | | | | | | Mt26:63c |
| | Mk14:61b | | | | | | | Mk14:61d |
| | Mt26:63b-e | | | | | | | Mt26:63d |
| | Mk14:61d-62 | | | | | | | Mk14:61d<br>Lk22:67b-68<br>Mk14:62b-c<br>Lk22:69e<br>Mt26:64e |

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|---|---|---|---|---|---|---|---|---|
| | Mt26:65-68 | | | | | | | Lk22:70<br>Mt26:65a&c<br>Lk22:71c-e<br>Mt26:65d-e<br>Mk14:64b-65<br>Mt26:67b-e<br>Mk14:65b<br>Mt26:68b-e |
| | Mk14:65d-e | | | | | | | Mk14:65d-e<br>(Par.40)<br>Mk14:66<br>Jn18:17c |
| | Mt26:69a | | Mt26:69a | Mt26:69a | | | Mt26:69a | Mt26:69b<br>Lk22:56b |
| | | | Jn18:25b | Jn18:25b | | | Jn18:25b | |
| | Mk14:66-68 | Mk14:69a-c | Mk14:69a-c | | | | Mk14:69b | Mk14:67b-68<br>Mt26:70d-e |
| | Mt26:71a | Mt26:71d-e | Mt26:71d-e | Mt26:71b-c | Mt26:71b-e | | Mt26:71b | |
| | Mk14:69a | | | Mk14:69b | | | Mk14:69b | Mk14:68d-69 |
| | | | | Mt26:71c-e | | | Mt26:71c-e | |
| | Mt26:71c-73 | Mt26:73b-c | Mt26:73b-c | Mt26:73b-d | Mt26:73b-d | | Mt26:73b-d | |
| | | Jn18:25d | Jn18:25d | | | | | |
| | | Mt26:72 | Mt26:72 | Mt26:72 | Mk14:70d<br>Mt26:72 | | Mt26:72<br>Mt26:73a | |
| | | Lk22:58a | Lk22:58a | Lk22:59a-b | Lk22:59a | | Lk22:59a | Lk22:58b<br>Mk14:69d |
| Jn18:26 | Jn18:26-27a | Jn18:26b-c | Jn18:26b-c | Jn18:26a-c | Jn18:26a-c | | Jn18:26a-c | Jn18:26-27a |
| | | Lk22:59c-e | Lk22:59c-e | Lk22:59c-e | Lk22:59c-e | | Lk22:59c-e | |

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|---|---|---|---|---|---|---|---|---|
| | | | Mk14:70c | | | | | Mk14:70b-e |
| | | Mt26:73d-e | | | | | | Mt26:73d-e |
| | | Jn18:26a&c-e | Jn18:26a&c-e | Jn18:26a&c-e | Jn18:26c-e<br>Mk14:71 | Jn18:26c-e | Jn18:26c-e | |
| Mt26:74-75 | Mt26:74a | | Mt26:74a | Mt26:74a | Mt26:74e | Mt26:73c-74 | Mt26:74a | |
| | Mk14:71b-72a | Mk14:71 | Mk14:71 | Mk14:71b | | | Mk14:71b<br>Lk22:57d-e | Mk14:71-72a |
| | | | | Mt26:70d-e | | | Mt26:70d-e | |
| | | | | Mk14:71d-e | | | Mk14:71d-e | |
| | | | | Jn18:27c-e | | | Jn18:27c-e | |
| | Lk22:61a-b | Lk22:60c-61c<br>Mk14:30c-e | Lk22:60c-e | Lk22:61a | | | Lk22:61a | Lk22:61a |
| | | | Mk14:72a<br>Mt26:74d<br>Lk22:61a-c | | | | | |
| | Mk14:72d | | Mk14:72c-d | | | | | Mk14:72b-d |
| | | | | Mt26:75a-d | | | Mt26:75a-d | |
| | | | | Lk22:34b | | | Lk22:34b | |
| | Lk22:61c-62 | Lk22:62 | Lk22:62 | Lk22:62 | Lk22:61-62 | Lk22:61-62 | Lk22:62 | Lk22:62 |
| | | | | (Chap.226) | (Chap.165) | | (Chap.CLXV) | |
| | | Lk22:66a-d | Lk22:66a<br>Mk15:1a<br>Mt27:1b<br>Mk15:1c<br>Mt27:1b | Lk22:66 | Lk22:66a-d | | Lk22:66a-d | |

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|---|---|---|---|---|---|---|---|---|
| | | | Mk15:1c<br>Mk15:1e | | | Mk15:1a-b | | |
| | | Mt27:1c-e | Mt27:1b&c-e | | | | | |
| | | Mt26:59b-60d | Mt26:59b-60d | Mt26:59b-e | Mt26:59-60d | | Mt26:59b-60d | |
| | | Mk14:59c-e | Mk14:59c-e | Mk14:55d-56 | Mk14:56c-e | Mk14:55b-56 | Mk14:55d-e<br>Mk14:56c-e | |
| | | Mt26:60c-e | Mt26:60c-e | Mt26:60c-61 | Mt26:60c-61a | Mt26:60b-64b | Mt26:60c-61a | |
| | | Mk14:57e-59 | Mk14:57c-58a | Mk14:58a | Mk14:58b-e | | Mk14:58a | |
| | | | Mt26:61c | Mt26:61c | | | Mt26:61c | |
| | | | Mk14:58c-59 | Mk14:58c-e | | | Mk14:58c-e | |
| | | Mt26:63a | Mt26:63a | Mt26:63a | Mt26:63a | | Mt26:63a | |
| | | | | Mt26:62a | Mt26:62 | | Mt26:62a | |
| | | Mk14:60a-b | Mk14:60a-b | Mk14:60b-61 | Mk14:61a | | Mk14:60a | |
| | | Mt26:62b-e | Mt26:62b-e | | | | Mt26:62b-e | |
| | | | | | (Chap.166) | | (Chap.CLXVI) | |
| | | Mk14:61a-b | Mk14:61a-b | | Mk14:61b-c | | Mk14:61b-c | |
| | | | | Mt26:63d-64b | Mt26:63b-64a | | Mt26:63b-e<br>Mk14:61e<br>Mt26:64a | |
| | | Lk22:66d-68 | Lk22:66e-68 | Lk22:67d-68 | Lk22:67c-68 | Lk22:67c-68 | Lk22:67c-68 | |
| | | Mt26:63b-64b | Mt26:63b-64b | | | | | |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | | | Mk14:62b | | | Mk14:62b-e | | |
| | | Lk22:70 | Lk22:70 | | | | | |
| | | Mt26:64b-e | Mt26:64c-65a | Mt26:64c-65b | Mt26:64c-67b | | Mt26:64c-65 | |
| | | Mk14:63a | Mk14:63a | | | | | |
| | | Mt26:65c | Mt26:65c | | | Mt26:65-66 | | |
| | | Lk22:71 | Lk22:71a-d | | | | | |
| | | | Mk14:64b | | | | | |
| | | | Lk22:71e | Lk22:71e | | | Lk22:71e | |
| | | Mk14:64c | Mk14:64c | | | | | |
| | | Mt26:66b-e | Mt26:66b-67a | Mt26:66-67a | | | Mt26:66-67a | |
| | | | | Lk22:63-65 | Lk22:63-64b | | Lk22:63-64 | |
| | | Mk14:65a-c | Mk14:65a-c | | | Mk14:64d-65b | Mk14:65a | |
| | | Lk22:63c | Lk22:63c | | | | | |
| | | Mk14:65e | Mk14:65e | | | | | |
| | | Mt26:68b-e | Mt26:68 | | Mt26:67-68 | Mt26:68b-e | Mt26:67 | |
| | | Lk22:65 | Lk22:65 | | Lk22:65 | Lk22:65 | Lk22:65 | |
| (Rubric 10) | (Rubric 10) | | | | (Chap.167) | | (Chap.CLXVII) | (Par.41) |
| Mt27:1-2 | Mt27:1-2 | | | Mt27:2 | Mt27:2 | Mt27:2 | Mt27:2a | Mt27:1-2b |
| | | Lk23:1a | Lk23:1a | | | | | |

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|---|---|---|---|---|---|---|---|---|
| Jn18:28a | Jn18:28-38 | Jn18:28a | Jn18:28a | | | | Jn18:28a | Jn18:28a |
| | | Mk15:1e | Mk15:1d<br>Jn18:28a<br>Mt27:2c-e | | | | Mt27:2c-e | |
| | | Jn18:28c-e | Jn18:28c-e | Jn18:28c-e | Jn18:28c-e | Jn18:28b-e | Jn18:28c-e | |
| | | | | Mt27:3-10 | Mt27:3-10 | Mt27:3-10 | Mt27:3-10 | |
| | | | | | | | | Lk22:66e |
| | | Mt27:11a | Mt27:11a | | | | | |
| | | | | (Chap.227) | (Chap.168) | | (Chap.CLXVIII) | |
| Jn18:28c-32 | | Jn18:29-30 | Jn18:29-30 | Jn18:29-30 | Jn18:29-30 | Jn18:29-38c | Jn18:29-30 | Jn18:28c-30 |
| | | Lk23:2b-e | Lk23:2b-e | Lk23:2b-e | Lk23:2b-e | | Lk23:2b-e | Lk23:2 |
| | | Jn18:31-38c | Jn18:31-38c | Jn18:31-38c | Jn18:31-38c | | Jn18:31-38c | Jn18:31-32<br>Lk23:5b-e<br>Mk15:4-5<br>(Par.42) |
| | | (Chap.L) | (Chap.L) | | | | | |
| | | Lk23:4-16 | Lk23:4-16 | Lk23:4-14b | Lk23:4b-13 | Lk23:4b-16 | Lk23:4b-14 | Lk23:6-11<br>(Par.43) |
| | | | | | Jn19:4a | | Jn19:4a | |
| | | | | | Lk23:14a | | Lk23:14a-b | Lk23:12-16 |
| | | | | Jn19:4c-e | Jn19:4c-e | Jn19:15a-b | Jn19:4c-e | |
| | | | | Lk23:14e-16 | Lk23:14d-15 | | Lk23:14d-16 | |
| | | Lk23:18a-b | Lk23:18a-b | Lk23:18a-b | Lk23:18a-b | | Lk23:18a-b | |
| | | | | Jn19:6c-15 | Jn19:6c-15 | Jn19:6c-15 | Jn19:6c-15 | |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liege | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | Mk15:3a | Mk15:3a | Mk15:3a | Mk15:3a | Mk15:3a | Mk15:3a | Mk15:3a | |
| | | | Mt27:12c | | | | | |
| | | | Mk15:3a | | | Mk15:4-5 | | |
| | | | Mt27:12a | | | | | |
| Mt27:12-13b | Mt27:12a | Mt27:12-14 | Mt27:12d-14 | Mt27:12d-14 | Mt27:12-17a | | Mt27:12d-14 | |
| | Mk15:3b-e | | | | | | | |
| | Mt27:13a | | | | | | | |
| Mk15:4d | Mk15:4d | | | | | | | |
| Mt26:13e-14 | Mt27:13e | | | | | | | |
| | Mk15:5a | | | | | | | |
| | Mk15:4 | | | | | | | |
| Jn18:33-38 | | | | | | | | |
| | | Mt27:19 | Mt27:19 | | | | | |
| | | | | (Chap.228) | | | | |
| | | | | Mk15:6a | | | Mk15:6a | |
| Mt27:15-16 | Mt27:14-16 | Mt27:15-17a | Mt27:15-17a | Mt27:15b-17a | | Mt27:15-31 | Mt27:15c | Mt27:15a-d |
| | | | | | | | Mk15:6d-e | Mk15:6d-7 |
| | | | | | | | Mt27:16-17a | |
| | | | | | | | | Lk23:19c-21 |
| | | Jn18:39-40 | Jn18:39-40 | Jn18:39a-b | Jn18:39a-b | | Jn18:39a-b | Jn18:39a-b |
| | Mk15:7b-8 | | | | | | | Mk15:8-11a |
| Lk23:19or25 | | Lk23:19 | Lk23:19 | | | | | |
| | | Mk15:8-9a | Mk15:8-9a | | | | | |
| Mt27:17-19 | Mt27:17 | Mt27:17c-18 | Mt27:17c-e | Mt27:17c-21 | Mt27:17c-18 | | Mt27:17c-18 | |
| | Mk15:10 | | Mk15:9e | | | | | |
| | | | | | (Chap.169) | | (Chap.CLXVIIII) | |
| | Mt27:19-21 | Mt27:20-22c | Mt27:18-22c | | Mt27:19-21 | | Mt27:19-21 | Mt27:20b-d |

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|---|---|---|---|---|---|---|---|---|
|  |  |  |  | Jn18:40e | Jn18:40e |  | Jn18:40e | Mk15:11c<br>Jn18:40a-c |
|  |  |  |  | Lk23:19 | Lk23:19 |  | Lk23:19<br>Mk15:7b<br>Lk23:19e |  |
|  | Mk15:12a-b | Mk15:13 | Mk15:13a-c |  |  |  |  | Mt27:22a<br>Mk15:12b-13b |
|  | Mt27:22b |  | Mt27:22d | Mt27:22-28b | Mt27:22-23 |  | Mt27:22-25 |  |
|  | Mk15:12c-14a |  | Mk15:13e |  |  |  |  |  |
|  |  |  |  |  |  |  |  | Lk23:21d-e |
|  |  | Lk23:20-23 | Lk23:20-23 |  | Lk23:22b-e<br>Jn19:1a<br>Mt27:23b-24 |  |  |  |
| Mt27:24-25 | Mt27:23b-25 |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  | Mk15:14a-d<br>Jn19:6c-14a<br>Mt27:19 |
|  |  |  |  | Mk15:17a-b |  |  |  |  |
|  |  |  |  |  | (Chap.170) |  |  |  |
| Jn19:1-5 | Jn19:1 |  |  |  |  |  |  |  |
|  | Mt27:26 |  | Mt27:26a |  | Mt27:26,25 |  |  |  |
| Mt27:3-10 | Mt27:3-10 |  |  |  |  |  |  |  |
| (Rubric 11) | (Rubric 11) |  |  |  |  |  |  |  |
| Lk22:66-23:16 | Lk22:66-68<br>Mt26:64c<br>Lk22:69-23:2<br>Mt27:11a<br>Lk23:3-16<br>Jn18:39 |  |  |  |  |  |  |  |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liege | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | Lk23:17-18 | | | | | | | |
| | Jn18:40c-e | | | | | | | |
| | Lk23:19-23 | | | | | | | Lk23:22-23 |
| | | | | | | | | Mt27:24-25 |
| | Mk15:25a | | | | | | | |
| | Mk15:15a | Mk15:15a | Mk15:15a | | | | | |
| | Lk23:24b-25 | Lk23:25a-d | Lk23:25a-c | | | | | Lk23:24-25c |
| | Mk15:15d-e | | Mk15:15c | | | | | |
| | | | Lk23:25d | | | | | |
| | (Rubric 12) | | | | | | | Jn19:14c-15<br>(Par.44) |
| | Mt27:27a | | | | | | | Mt27:26d-27 |
| | Mk15:16b | | | | | | | Mk15:16b |
| | Mt27:27c-28 | Mt27:26c-28 | Mt27:26d-28 | | Mt27:27-28a | | (Chap.CLXX)<br>Mt27:26-28a | Mt27:27c-28 |
| | | | | | | | Mk15:17a | Mk15:17c-e |
| | Jn19:2d-e | Jn19:2b-e | Jn19:2b-e | Jn19:2d-e | Jn19:2d-e | | Jn19:2d | |
| | Mt27:29a-c | | Mt27:29c | Mt27:29 | | | | Mt27:29a |
| | Mk15:18a | | | | | | | Mk15:18a |
| | | | Mk15:20a | | | | | |
| | | | Mt27:29d | | | | | Mt27:29d |
| | | | Mk15:19d-e | | | | | Mk15:19d-e |
| | Jn19:3 | | | | | | | |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liege | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
|  | Mt27:30 | Mt27:29c-30 | Mt27:29e-30 | (Chap.229)<br>Mt27:30-31b | Mt27:28b-32b |  | Mt27:28b-31b | Mt27:29e |
| Jn19:7-12 | Jn19:4-16a | Jn19:3c-12 | Jn19:3c-12 |  |  |  |  |  |
| (Rubric 13) |  | (Chap.LI) | (Chap.LI) |  |  |  |  |  |
| Jn19:13-17a |  | Jn19:13-15 | Jn19:13-15 |  |  |  |  |  |
|  |  | Mt27:24-25 | Mt27:24-25 |  |  |  |  |  |
|  |  | Jn19:16a-d | Jn19:16a<br>Lk23:24 |  |  |  |  |  |
|  |  | Mk15:15d-e | Mk15:15d-e |  |  |  |  |  |
|  |  | Lk23:25e | Lk23:25e |  |  |  |  |  |
|  |  | Mt27:3-10 | Mt27:3-10 |  |  |  |  |  |
|  |  | Jn19:16d | Jn19:16d |  |  |  |  |  |
|  |  |  |  |  |  |  |  | Mk15:19a-b |
|  | Mt27:31a |  |  |  |  |  | Mk15:20b<br>Mt27:31c-e | Mt27:31 |
| Mk15:20c-21 | Mk15:20b-e | Mk15:20d-e | Mk15:20d-e | Mk15:20b-e |  |  |  |  |
|  | Jn19:16b-18a<br>Lk23:26a | Jn19:17a | Jn19:17a | Jn19:17a |  | Jn19:17a | Jn19:17a | (Par.45)<br>Jn19:16e-17 |
|  |  | Mt27:31c-32b | Mt27:31a<br>Mk15:20b<br>Lk23:11c<br>Mt27:31c |  |  |  |  |  |
|  |  |  | Mt27:32a-b | Mt27:32a-b |  | Mt27:32a-c | Mt27:32a-b | Mt27:32a-c |
|  | Mk15:21 | Mk15:21d | Mk15:21c | Mk15:21b&d |  | Mk15:21b&d |  | Mk15:21c-d |

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|---|---|---|---|---|---|---|---|---|
| | | | | | | | Lk23:26c | |
| | | | Mt27:32c | | Mt27:32c | | Mt27:32c | |
| | | | | | Lk23:26c | | | |
| | | | Mk15:21d | | Mk15:21d | | Mk15:21d | |
| | | Mt27:32d-e | Mt27:32d-e | | Mt27:32d-e | Mt27:32d-e | Mt27:32d | Mt27:32d-e |
| | | | | | | | | Mt27:22a |
| | | | | | | | | Mt27:33b-e |
| | | | | | | | | Jn19:17d-e |
| | | | | | | | | (Par.46) |
| | | | | | | | | Mt27:34 |
| Lk23:26c-32 | Lk23:26c-32 | Lk23:26d-33b | Lk23:26d-33b | Lk23:26c-33b | Lk23:27-31 | Lk23:27-32 | Lk23:26e-31 | Lk23:27-32 |
| | | | | | (Chap.171) | | (Chap.CLXXI) | |
| | | | | | Lk23:32 | | Lk23:32-33a | |
| | | Jn19:17d-e | Jn19:17d-e | | | | | |
| | | Lk23:33c-e | Lk23:33c | | | | | |
| Mk15:22-24a | Mk15:22-23 | | | Mk15:22b,24a | | Mk15:22 | Mk15:22c-e | Mk15:22a-c |
| | | | Mk15:27a | Mk15:27b-e | | | | |
| | | | Lk23:33d-e | | | | | Lk23:33d-e |
| | | Mk15:28 | Mk15:28 | | Mk15:28 | | | Mk15:27b-28 |
| | | Mk15:23a-c | Mk15:23a-c | | | | | |
| | Lk23:33a | | | | Lk23:33a-c | | | |
| | | Mt27:34b-e | Mt27:34b-e | Mt27:34 | Mt27:34 | Mt27:34 | Mt27:34 | |
| | | | | | | | | Jn19:18e |
| | | Mk15:23d-e | Mk15:23d-e | | | | | |
| | | | | | | | | Mk15:25 |

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|---|---|---|---|---|---|---|---|---|
| | Mk15:27 | | | | | | | |
| | Jn19:18e | | | | | | | |
| | Mk15:28 | | | | | | | |
| | Mt27:35a | | | | | | | |
| Mt27:37a | Mt27:37a-b | | | | | | | |
| | Mt27:36 | | | | | | | |
| Lk23:34a | Lk23:34a | | | Lk23:34a-c | Lk23:34a-c | Lk23:34a-c | Lk23:34a-c | Lk23:34a-c |
| | | | | Mt27:35a-b | | | Mt27:35a-b | |
| Jn19:19-27 | Jn19:19-24 | Jn19:23-24 | Jn19:23-24 | Jn19:23b-24 | Jn19:23-24 | Jn19:23-24 | Jn19:23b-24 | |
| | | Mt27:36 | Mt27:36 | Mt27:36 | Mt27:36 | Mt27:36 | Mt27:36 | |
| | | | Jn19:19a | | Jn19:19a | | Jn19:19a | Jn19:19a |
| | | | | | | | Mk15:26c | Mk15:26c |
| | | | Mt27:37c | | Mt27:37a-d | | Mt27:37b | Mt27:37a-b |
| | | | Jn19:19b | | | | | Jn19:19b |
| | | | Mt27:37b | | | | | Mt27:37c |
| | | Jn19:19-22 | Jn19:19c-22 | Jn19:19-22 | Jn19:19e-22 | Jn19:19-22 | Jn19:19d-22 | Jn19:19e-22 (Par.47) |
| | | | | | | | | Jn19:23-24b |
| | | | | | | | | Mt27:35c |
| | | | | | | | | Jn19:24b |
| | | | | | | | | Mt27:36 |
| | | | | | | | | Jn19:25-30a |
| | Lk23:35a | Lk23:35a | Lk23:35a | | | | | |
| | | | | | | Mk15:27 | Mk15:27 | |

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|---|---|---|---|---|---|---|---|---|
| | Mt27:39-42d | Mt27:39-40a | Mt27:39-40a | Mt27:39-40 | Mt27:38-44a | | Mt27:39-42d | Mt27:39-42d |
| | | | | | | Jn19:18e | | |
| Mk15:27-30d | | Mk15:29c-e | Mk15:29c-e | | | Mk15:29-30a | | |
| | | | | (Chap.230) | | | | |
| | | Mt27:40c-42a | Mt27:40c-41d | Mt27:41-42d | | Mt27:40d-43a | | |
| | | | Mk15:31b | | | | | |
| | | | Mt27:41d-42a | | | | | |
| | | Lk23:35e | Lk23:35e | | | | | |
| | | | Mt27:42c-d | | | | | |
| | Mk15:32b | | Mk15:32b | Mk15:32b | | | Mk15:32b | Mk15:32b |
| Mt27:40d-43 | Mt27:42e-43 | Mt27:42c-43 | Mt27:43 | Mt27:43-44a | | Mt27:43c-e | Mt27:43-44a | Mt27:43 |
| | Lk23:36-37 | Lk23:36-37 | Lk23:36-37 | | | | | Lk23:36-37 |
| | | Mt27:44 | Mt27:44 | | | | | Mt27:44a<br>(Par.48) |
| Lk23:39-45a | Lk23:39-44a | Lk23:39-43 | Lk23:39-43 | Lk23:39-43 | Lk23:39-43 | Lk23:39-43 | Lk23:39-43 | Lk23:39-45a |
| | | Jn19:25-27 | Jn19:25-27 | Jn19:25-27 | Jn19:25-27 | Jn19:25-27b | Jn19:25-27 | |
| | Mt27:45 | Mt27:45a-d | Mt27:45a-d | Mt27:45-47 | Mt27:45-47 | Mt27:45-47 | Mt27:45-47 | Mt27:46b-49 |
| | Lk23:45a | Lk23:44e-45a | Lk23:44e-45a | | | | | |
| (Rubric 14) | (Rubric 14) | | | | | | | |
| Mk15:34-35 | Mk15:34 | Mk15:34 | Mk15:34 | | | | | Mk15:34a |
| | Mt27:47-49d | Mt27:47 | Mt27:47 | | | | | |
| | | (Chap.LII) | (Chap.LII) | (Chap.231) | | | | |
| | | Jn19:28-29a | Jn19:28-29a | Jn19:28-29a | Jn19:28-29a | Jn19:28-29 | Jn19:28-29a | |

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|---|---|---|---|---|---|---|---|---|
| | | Mt27:48a-b | Mt27:48a-b | Mt27:48-50c | Mt27:48 | Mt27:48e | Mt27:48 | |
| | | Mk15:36c | Mk15:36c | | | | | |
| | | | Jn19:29e | | | | | |
| | Mk15:36e | | Mk15:36c | | | | | |
| Jn19:28-30b | Jn19:25-30b | | | | | | | |
| | | | | Lk23:46c | | | | |
| | | Jn19:30a | Jn19:30a | Jn19:30a-b | Jn19:30a | Jn19:30a | Jn19:30a | |
| | | Mt27:49 | Mt27:49 | Mt27:50d-e | Mt27:49-50c | Mt27:49-50c | Mt27:49-50c | Mt27:50a-c |
| | | Lk23:34a-c | Lk23:34a-c | | | | | |
| Lk23:46a-c | Lk23:46a-c | Lk23:46a-b | Lk23:46a-b | | Lk23:46b | Lk23:46b | Lk23:46b | Lk23:46b<br>(Par.49) |
| Jn19:30c | Jn19:30c-e | Jn19:30b-c | Jn19:30b-c | | Jn19:30b-c | Jn19:30b | Jn19:30b | Jn19:30c |
| Mt27:51-54 | Mt27:51d-54 | Mt27:51-54d | Mt27:51-54d | Mt27:51-54d | Mt27:51-54d | Mt27:51-54c | Mt27:50e-54d | Mt27:51-54d |
| | | Lk23:47c-e | Lk23:47c-e | Lk23:47c-48 | Lk23:47c-49c | | Lk23:47c-48 | |
| | | | | | | Mk15:39d-e | | Mk15:39d-e |
| | | Mt27:54e | Mt27:54e | | | | | |
| Lk23:48-49b | Lk23:48 | Lk23:48 | Lk23:48 | | | Lk23:48-49b | | Lk23:48-49d |
| | | Jn19:31-37 | Jn19:31-37 | | | | | |
| (Rubric 15) | (Rubric 15) | | | | | | | |
| | Lk23:49a-b | Lk23:49a-c | Lk23:49a-c | | | | | |
| | | | | Mt27:55a-b | | | Mt27:55a | |
| | | Mk15:41b-c | Mk15:41b-c | Mk15:41a | | | Mk15:41a | |
| | | | | Lk23:49d-e | | | | |

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|---|---|---|---|---|---|---|---|---|
| Mt27:55-56 | Mt27:55-56 | Mt27:56a | Mt27:56a | Mt27:56a-c | Mt27:56a-c | Mt27:55-56 | Mt27:56a-b | Mt27:56a-b |
| | | Mk15:40c-d | Mk15:40c-d | | | | | |
| | | Mt27:56d-e | Mt27:56d-e | | | | | Mt27:56d-e |
| Mk15:40e | Mk15:40e | Mk15:40e | Mk15:40e | Mk15:40e | Mk15:40e | | Mk15:40e | |
| | | | | Mt27:56d-e | Mt27:56d-e | | Mt27:56d-e | |
| Mk15:41c-e | Mk15:41c-e | Mk15:41c-e | Mk15:41c-e | Mk15:41a-c | Mk15:41a-c | | Mk15:41a-b | Mk15:41<br>Mk15:40b |
| | | Lk23:49e | Lk23:49e | | Lk23:49e | | Lk23:49e | |
| | | Mk15:42 | Mk15:42 | | | | | |
| | | | Mt27:57b | | | | | |
| | | Lk23:50 | Lk23:51c | | | | | |
| | | | | | | | | (Par.50)<br>Mt27:3-10<br>(Par.51) |
| Jn19:31-37 | Jn19:31-37 | | | Jn19:31-37 | Jn19:31-37 | Jn19:31-37 | Jn19:31-37 | Jn19:31-37 |
| (Rubric 16) | (Rubric 16) | | | (Chap.232) | (Chap.172) | | (Chap.CLXXII) | |
| Mt27:57 | Mt27:57a<br>Mk15:42b-e<br>Mt27:57b | | | Mt27:57a-b | Mt27:57a-d | Mt27:57a-d | Mt27:57a-b | |
| | Mk15:43a | | | Mk15:43b | | | Mk15:43b | Mk15:42-43a |
| | Lk23:51c | | | Lk23:51c | | | Lk23:51c | Lk23:51c |
| | | | Mt27:57d | Mt27:57d | | | Mt27:57d | Mt27:57d |
| | Mk15:43b | | | | | | | Mk15:43c-e |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| Lk23:50b-51 | Lk23:50e<br>Mt27:57d-e | | Lk23:50e | | Lk23:50e | Lk23:50e | Lk23:50e | Lk23:50e-51 |
| Jn19:38c | Jn19:38c | Jn19:38b-c | Jn19:38b-c | Jn19:38b-e | Jn19:38b-e | Jn19:38b-e | Jn19:38b-e | |
| | Lk23:51a | Lk23:51a | Lk23:51a | | Lk23:51d-e | Lk23:51d-e | Lk23:51d-e | |
| | | Lk23:51d-e | Lk23:51d-e | | Lk23:51a<br>Lk23:52 | Lk23:51a | Lk23:51a | |
| | | | | Mt27:58a-b | | | Mt27:58a-b | |
| Mk15:43d-45a | Mk15:43c-45a | Mk15:43d-45a | Mk15:43d-45a | Mk15:44a-b | Mk15:44-45 | Mk15:43d-45 | Mk15:44-45a | Mk15:43d-45 |
| | | Mt27:58b-c | Mt27:58d-e | | | | Mt27:58d-e | Mt27:58d-e |
| | | | Mk15:45e-46a | Mk15:45 | | | | Mk15:45e<br>Jn19:38d-39 |
| Mt27:58b-59a | Mt27:58b-59 | | Mt27:59d-e | | | | | |
| | | Mk15:46a-b | Mk15:46b | | | | | Mk15:46a-b |
| Jn19:39-42 | Jn19:39-41c | Jn19:38d-42 | Jn19:38d-41d | Jn19:39-41 | Jn19:39-41 | Jn19:39-41 | Jn19:39-41 | Jn19:40-41d<br>Mk15:46c |
| | Mt27:60b | | Mt27:60b | Mt27:59a<br>Mt27:60-61a | Mt27:60-61 | Mt27:59-61 | Mt27:60-61 | Mt27:60b<br>Lk23:53d-e |
| | Jn19:41e-42 | | Jn19:41e-42 | | | | | Jn19:42 |
| Mt27:60c-e | Mt27:60c-e | Mt27:60c-e | Mt27:60c-e | | | | | Mt27:60c-d |
| | | Mk15:47a-b | Mk15:47a-b | | | Mk15:47c-e | | |
| | | | Lk23:55c | | | | | Lk23:54-55b |
| | | | Mt27:61e | | | | | Mt27:61b |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| Lk23:54b-56 | Lk23:54-56 | Lk23:55c-56a | Lk23:55c-e | Lk23:55c-56a | Lk23:55c-56 | | Lk23:55c-56b | Lk23:55c-56 |
| | | | Jn19:42c | | | | | |
| | | | Lk23:56a | | | Lk23:56 | | |
| | | Mk16:1d-e | Mk16:1d | Mk16:1d-e | | | Mk16:1d | |
| | | | Lk23:56b | | | | | |
| | | | Mk16:1e | | | | | |
| | | Lk23:56c-e | Lk23:56c-e | Lk23:56c-e | | | Lk23:56c-e | |
| (Rubric 17) | | | | (Chap.233) | (Chap.173) | | (Chap.CLXXIII) | (Par.52) |
| Mt27:62-66 | | Mt27:62c-66 | Mt27:62c-66 | Mt27:62-66 | Mt27:62-66 | Mt27:62-66 | Mt27:62-66 | Mt27:62-66 |

The nine harmonies whose frameworks are outlined in Table XXI vary widely in a number of respects. The number of separate passages varies from ninety-eight in BM-18714 to 342 in Marmardji's edition of the Arabic Diatessaron. The number of words in an average passage varies from 17.57 in Marmardji's edition of the Arabic Diatessaron to 44.62 in the Venetian dialect of the Old Italian Harmony. In the interests of uniformity the word-count was based on the number of Syriac words in the passages translated into another language. The details for each harmony are summarized in Table XXII below. Since the teaching passages found in John 14:1-17:26 are omitted in both BM-18714 and CU-1700, a second set of figures in parentheses provides an adjusted comparison based on the omission of this section of John.

TABLE XXII

NUMBER OF PASSAGES AND AVERAGE LENGTH OF PASSAGE

|  |  | (adjusted) |
|---|---|---|
| BM-18714 | 98 passages of 43.08 words |  |
| CU-1700 | 198 passages of 22.77 words |  |
| Ciasca | 231 passages of 28.25 words | (226 of 19.76 words) |
| Marmardji | 342 passages of 17.57 words | (337 of 14.34 words) |
| Liège | 203 passages of 30.34 words | (198 of 21.83 words) |
| Tuscan | 173 passages of 34.41 words | (170 of 25.05 words) |
| Venetian | 131 passages of 44.62 words | (129 of 32.18 words) |
| Fuldensis | 246 passages of 24.20 words | (243 of 17.53 words) |
| Persian | 246 passages of 23.43 words | (245 of 16.61 words) |

The similarities in Table XXII, however, could have been created by so many different factors that no clear conclusion is possible on the basis of this table alone.

The evaluation of the possible relationships of the structural framework of the various harmonies in Table XXI is quite difficult, because of the complex rearrangements and substitutions. The most obvious factor is the lack of relationship of the structural framework of the Persian Harmony with the framework of any other harmony. The selection of passages, the preference for one gospel over another, and the arrangement of the selected passages varies widely in most sections. The other obvious factor is the series of pages in Table XXI in which there is general agreement in choice and arrangement of passages among most of the other harmonies. The series includes pages 257, 262, 263, 266, 267, 268, 270, 271, 272, 274, 275, 279, 281, and 282.

The evaluation, however, is further complicated by the similarities which of necessity arise when the harmonizers are working with the same source materials. Occasional coincidences would be expected in the work of harmonizers who worked completely independently, for the nature of the Passion narrative allows for only a limited number of chronological schemes and the records of one gospel often stand out as superior to all parallels.

The primary purpose of Table XXI, however, is not to evaluate the relationships of all the harmonies, but to search for similarities sufficiently striking to posit a relationship between the Harclean Syriac Passion Harmony and one or more of the other harmonies. Some preliminary work has been done in this area by Hans H. Spoer and George A. Barton.[1] They compared a Harclean Syriac Passion Harmony which follows Sequence B with the Arabic Diatessaron and published a translation of five sections which bear a close resemblance to Ciasca's edition of the Arabic Diatessaron. Barton concludes:

> With the exception of these five sections the passion harmony of the lectionaries bears no relation to the Diatessaron so far as we can recover it from Ciasca's Arabic text, from the Armenian version of Ephraem's Commentary, and from the form in which Victor of Capua left it in Codex Fuldensis of the Latin Vulgate. Not only does the order of topics vary, but in treating the same topics, except in the five sections mentioned, the extracts from the Gospels differ from those of Tatian.[2]

In the appendix to his edition of the Arabic Diatessaron Marmardji publishes some corroborative material from a manuscript at Charfet.[3] The five sections isolated by Barton and Spoer and a sixth section added by Marmardji are identified in Table XXI by the underlined citations in CU-1700.

No clear pattern of agreement of either sequence of the Harclean Syriac Passion Harmony with any of the other harmonies is apparent aside from the underlined sections in CU-1700. There are some incidental similarities under Rubric

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[1] Barton and Spoer, *op. cit.*

[2] *Ibid.*, pp. 181-182.

[3] Marmardji, *op. cit.*, pp. 63*-75*.

15.[1] The representatives of both Sequence A and B of the Harclean Syriac Passion Harmony agree exactly, with the exception of the position of the rubric between Luke 23:48 and 49 in Sequence B. Both editions of the Arabic Diatessaron separate these two verses in Luke by the insertion of John 19:31-37 (the soldiers hasten death of the victims on the cross by breaking the legs of the two thieves, but find Jesus already dead). The Arabic Diatessaron substitutes some Markan material for Matthaean material, but agrees in placing ܘܫܠܘܡ from Mark 15:40e directly after Matthew 27:56 and then goes to the middle of Mark 15:41 to note the presence of others who followed Jesus from Jerusalem. The Liège Diatessaron, the Tuscan Harmony, and Codex Fuldensis use the same texts, but rearrange them slightly. The similarities are probably only incidental, for the major disagreement concerning the position of John 19:31-37 in the sequence destroys any clear pattern.

The first underlined section[2] exhibits similarities with the Arabic Diatessaron published by Ciasca and Marmardji, but only incidental agreements with the other harmonies. BM-18714, representing Sequence A, quotes the complete account from Matthew. Even the editions of the Arabic Diatessaron do not accord perfectly with each other in the section. Marmardji's edition alternates between Matthew, Mark, and Luke much more frequently than does the edition of Ciasca. CU-1700, representing Sequence B, completes Matthew 26:36-38 before introducing Luke 22:40-41a, while the Arabic Diatessaron interlaces the two passages. Marmardji's edition of the Arabic Diatessaron also inserts Mark 14:33c in the mosaic, while CU-1700 uses only Mark 14:35a-b. Both of the editions of the Arabic Diatessaron then quote Mark 14:35c-e following Luke 22:41 rather than preceding it, as in CU-1700. After coinciding with CU-1700 in reading Luke 22:42b-e the Arabic Diatessaron omits Mark 14:36e and disagrees on the position of Mark 14:37 in the midst of Matthew 26:40. The Arabic Diatessaron prefers the Markan description of the willing spirit and the weak flesh in 14:38c-e to the Matthaean description in 26:41c-e. CU-1700 then includes a flash-back to Matthew 26:39 to describe Jesus's posture in prayer.

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[1] *Vide* pp. 282-283.

[2] *Vide* pp. 127-128 and 264-265.

There is a curious combination of the Arabic Diatessaron and CU-1700 in Marmardji's evidence for the Harclean Syriac Passion Harmony. It follows the Arabic Diatessaron in substitution of Mark 14:38b-e for Matthew 26:41b-e and then agrees with CU-1700 against the Arabic Diatessaron in inserting Matthew 26:39b between Matthew 26:42a and b. The first underlined section, then exhibits a general similarity in structure with the Arabic Diatessaron, but disagrees on the choice of gospels and the exact arrangement of a number of mutual choices.

The second underlined section in CU-1700[1] exhibits similarities with all of the harmonies in Table XXI. In the latter half of the section even Sequence A agrees quite closely with the underlined section. The Arabic Diatessaron agrees exactly with CU-1700 in the first three passages, while the other five harmonies differ slightly on their preference for Matthew 26:49e-50a or Luke 22:47e-48a. Only the Arabic Diatessaron then includes Luke 22:52a, but the Liège Diatessaron, the Tuscan and Venetian harmonies, and Codex Fuldensis support the inclusion of John 18:4-5, which CU-1700 has already used prior to Matthew 26:49-50a. The next four passages--John 18:6-9, Matthew 26:50c-e, Luke 22:49, and John 18:10--are identical in all of the harmonies, with the exception of the Persian Harmony which omits John 18:6-9 and BM-18714 which quotes Matthew 26:48-50 and John 18:10-11 to relate the narrative of betrayal and arrest. The rebuke of Jesus for the use of the sword and the healing of the servant's ear by Jesus is given in the most complex fashion in CU-1700 through the interweaving of Luke 22:51a-b and John 18:11. Only Marmardji's edition of the Harclean Syriac Passion Harmony adds John 18:11c after 18:11d-e in the sequence of passages also found in Marmardji's edition of the Arabic Diatessaron, the Liège Diatessaron, and Codex Fuldensis. In the next nine passages of the second underlined section there is exceptionally close agreement in all nine of the harmonies, including even BM-18714. Most of the dissimilarities are the result of the preference for the reading of one gospel over another. The one major disagreement is over the position of Mark 14:51-52 in the series. BM-18714, CU-1700, and the Persian Harmony place Mark 14:51-52 between Matthew 26:56 and John 18:12. The two editions of the Arabic Diatessaron place it after John 18:12, while the remaining harmonies place it after John 18:14. BM-18714 alone introduces Matthew 27:57 between John 18:14 and 15, while CU-1700 alone inserts Matthew 26:58b between John 18:15a and b. The last two passages of the section are separated from the first twenty by a number of passages in all other harmonies--the Arabic Diatessaron, the Liège Diatessaron, and Codex Fuldensis--which also contain Matthew 26:58e. Despite these dissimilarities the similarity among all nine harmonies in the whole section is certainly too striking to be coincidental.

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[1] Vide pp. 128-130 and 266-269.

The third underlined section[1] is the one for which Marmardji adds evidence in a final lesson in the appendix of his edition of the Arabic Diatessaron.[2] In three parallel columns Marmardji presents the readings of his edition of the Arabic Diatessaron, the last part of Lesson 23 in the appendix,[3] and the reading of a detached section of the Harclean Syriac Passion Harmony which he identifies as a part of "codex 1/3, de Charfet."[1] The reading in the third column agrees closely with CU-1700. Spoer did not publish corroborative evidence from his sources for this section. BM-18714, the Venetian Harmony, and the Persian Harmony contain only incidental similarities with CU-1700 in the section. Although the passages in CU-1700 and the remaining harmonies appear in the same general order, the variations are so frequent as to obscure any clear patterns of dependence. The most obvious variations are the rearrangement of Matthew 26:72 after verse 73 in the Arabic Diatessaron, the Liège Diatessaron, the Tuscan Harmony, and Codex Fuldensis and the absence of Luke 22:58-59 in CU-1700. The variations and rearrangements establish the relationships of the Arabic Diatessaron, the Liège Diatessaron, the Tuscan Harmony, and Codex Fuldensis much more clearly than any relationship between CU-1700 and any other witness.

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[1] _Vide_ pp. 131 and 270-271.

[2] Marmardji, _op. cit._, pp. 73*-75*.

[3] _Ibid._, p. 40*

The fourth underlined section[2] is supported by both Marmardji and Spoer. The chart of the structural framework exhibits a closer relationship between CU-1700 and the Persian Harmony than between CU-1700 and any other harmony. In the first six of the eight passages in the section the Persian Harmony disagrees with CU-1700 only in substituting Mark

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[1] *Ibid.*, p. 73*.

[2] *Vide* pp. 134 and 277-278.

15:17c-e for John 19:2d-e and in omitting Matthew 27:29b-c. BM-18714 prefers the Lukan parallel exclusively. The Liège Diatessaron, the Tuscan and Venetian Harmonies, and Codex Fuldensis prefer the Matthaean account almost exclusively. Ciasca's edition of the Arabic Diatessaron also prefers the Matthaean account with the single addition of John 19:2b-e. Marmardji's edition of the Arabic Diatessaron follows the same pattern as Ciasca with the additional insertions of Mark 15:20a and 19d-e, respectively. CU-1700 alone substitutes Mark 15:16b for Matthew 27:27b (with the exception of the Persian Harmony) and adds John 19:3 before Matthew 27:30. Only the Arabic Diatessaron agrees with CU-1700 in turning from Matthew 27:30 to John 19:4ff., but even then the Arabic Diatessaron begins with John 19:3c rather than verse 4. The similarity of structure of the Harclean Syriac Passion Harmony to any other harmony (with the exception of the Persian Harmony) in the fourth underlined section is only incidental.

The fifth underlined section[1] includes only six passages, although a total of thirteen verses are involved. The most obvious dissimilarity is that the section follows John 19:24 in CU-1700, while in the other seven harmonies (excluding only BM-18714) the section follows John 19:19-22, which itself follows John 19:24 in these harmonies. BM-18714 prefers the Markan account in 15:27-30 to Matthew 27:39-42d and also omits Luke 23:35a, Mark 15:32b, and Luke 23:36-37, so there does not appear to be any interdependence with CU-1700 or any other harmony. Only the Arabic Diatessaron agrees with CU-1700 in quoting Luke 23:35a, but then substitutes Mark 15:29c-e for Matthew 27:40b. The same substitution is found in Marmardji's evidence for the Harclean Syriac Passion Harmony.[1] Marmardji's edition of the Arabic Diatessaron also inserts Mark 15:31b in the middle of Matthew 27:41 and substitutes Luke 23:35e for Matthew 27:42b (Ciasca's edition agrees here) and also substitutes Mark 15:32b for Matthew 27:42e (the Liège Diatessaron, the Persian Harmony, and Codex Fuldensis agree), while CU-1700 simply inserts Mark 15:32b between Matthew 27:42d and e. The most striking agreement in the section follows when CU-1700, both editions of the Arabic Diatessaron, and the Persian Harmony quote Luke 23:36-37, omit verse 38, and then quote Luke 23:39ff. There is a disagreement, however, over the length of the quotation from Luke 23:39ff.: BM-18714 and the Persian Harmony conclude with verse 45a; CU-1700 with verse 44a; and the remaining witnesses with verse 43. The Arabic Diatessaron and the Persian Harmony further accentuate the difference by inserting Matthew 27:44 between Luke 23:37 and 39, although it is not a substitute for Luke 23:38. The Liège Diatessaron and Codex Fuldensis agree more closely with CU-1700 than the Arabic

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[1] Vide pp. 136 and 280-281.

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[1] _Vide_ p. 136.

Diatessaron does in the fifth underlined section, although they include Matthew 27:44a and omit Luke 22:36-37. There is evidence of some interdependence in the fifth underlined section, but it is not a complete interdependence.

The sixth, and last, underlined section[1] is a rather complex section describing Joseph of Arimathea's role in the burial of Jesus. The section exhibits similarities in all of the nine harmonies examined in Table XXI. In all of the harmonies, with the exception of the Liège Diatessaron, the section is preceded by Luke 23:50e. The first underlined passage, Matthew 27:57d-e, is found in this exact sequence only in CU-1700. All witnesses, with the exception of the Persian Harmony, then quote from John 19:38, although BM-18714 and CU-1700 use only a few words of it, while the Arabic Diatessaron uses a few additional words and the remaining witnesses use most of the verse. Luke 23:51, which is quoted before John 19:38c only in BM-18714, provides an interesting example of variation. CU-1700 quotes only the first portion of the verse. The Arabic Diatessaron quotes only the first and last parts of the verse. The Tuscan and Venetian Harmonies and Codex Fuldensis quote the last portion of the verse preceding the first portion. The Liège Diatessaron quotes only the middle portion of the verse, but in an earlier sequence. All nine of the witnesses then include the Markan account of the anxiety of Pilate to determine that Christ was dead before granting the body to Joseph. CU-1700 begins quoting at Mark 15:43c. BM-18714, the Arabic Diatessaron, the Venetian Harmony, and the Persian Harmony begin quoting at 15:43d, while the Liège Diatessaron, the Tuscan Harmony, and Codex Fuldensis begin with 15:44. BM-18714, CU-1700, the Arabic Diatessaron, Codex Fuldensis, and the Persian Harmony continue quoting through 15:45a, while the remaining three witnesses complete verse 45. The similarities, however, could be coincidental, for there are no parallels in the other gospels. The Harclean Syriac Passion Harmony then quotes Matthew 27:58 and 59, while the Arabic Diatessaron interweaves Mark 15:45e (Marmardji's edition only) and Mark 15:46a-b with Matthew 27:58-59. The other witnesses, with the exception of the Persian Harmony, omit Matthew 27:58-59. All nine harmonies then turn to the role of Nicodemus in John 19:39-41, with slight variations in the extent of the quotation. Again there are no other parallels and the similarity may be coincidental. Only CU-1700, Marmardji's edition of the Arabic Diatessaron, and Marmardji's evidence for the Harclean Syriac Passion Harmony insert Matthew 27:60b before John 19:41e-42. In CU-1700 and Marmardji's evidence for the Harclean Syriac Passion Harmony Matthew 27:60b is a substitute for John 19:41d, while in the Arabic Diatessaron it is only an insertion. BM-18714, CU-1700, the Arabic Diatessaron, and the Persian Harmony complete the sixth underlined section with Matthew 27:60c-e. The remaining witnesses include the same words in a larger block of material from Matthew. The sixth underlined section exhibits a number of similarities among all nine harmonies, but the nature and extent of the materials fall naturally into the sequence used and frequently there are no parallels to the material chosen. There may be some interrelationships, but they are obscured by the other minor variations.

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[1] *Vide* pp. 138 and 284.

The Greek fragment of the Diatessaron discovered at Dura coincides with the first part of the sixth underlined section. The framework of the Dura fragment exhibits only incidental agreements with CU-1700. The fragment, however, supports the Old Italian harmonies and Codex Fuldensis in quoting Luke 23:51a immediately after 23:51b.[1]

The six underlined sections provide a number of significant agreements. The second and sixth sections are particularly impressive in both general order and specific agreements. The mosaic involving Matthew 26:50 in the second section and the combination of John 19:41 and Matthew 27:60 in the sixth section are too complicated to be coincidences. The omission of Luke 23:38 by all witnesses falls into the same category. Further study with a broader interest may reveal other striking relationships. The examination of the six underlined sections, therefore, reveals a number of clear patterns of similarity in some sections, but definitely does not establish any overall relationship of the Harclean Syriac Passion Harmony to the secondary and tertiary witnesses to the Diatessaron of Tatian.

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[1] Kraeling, op. cit. The structural framework of the whole fragment is as follows: Matthew 27:56d-e, Mark 15:40e, Luke 23:49c-e, Luke 23:54, Matthew 27:57a, Mark 15:42c-e, Matthew 27:57b, Luke 23:50b, Matthew 27:57c, Luke 23:51c, Matthew 27:57c, Luke 23:50e, John 19:38b-c, Matthew 27:57d, Luke 23:51b, Luke 23:51a.

Another approach to the evaluation of the relationship of the different harmonies is an examination of the preference of each harmony for each gospel. Leloir, who has worked extensively on the text of Tatian in the commentary of Ephraem, evaluates the preferences in the Diatessaron of Tatian thus:

> De fait, le Diatessaron combine phrases et péricopes des quatre évangiles selon un ordre inspiré avant tout, semble-t-il, de Matthieu. Divers indices, et notamment le choix de l'évangeliste Jean pour commencer et terminer le Diatessaron, permettant en outre de conclure que Tatien concevait le quatrième évangile comme le clef des synoptiques. Le Diatessaron n'est donc composé "je ne sais comment" (cette formule, sous la plume d'Eusèbe, n'est du reste pas une expression de mépris, mais simplement d'ignorance); il reflète, au contraire, beaucoup de perspicacité et de savoir-faire dans l'art de réunir les textes.[1]
>
> Jean apparaît donc surtout au début et à la fin du Diatessaron, entre ces deux points extrêmes, ce sont plutôt les synoptiques, et la trame surtout du récit de Matthieu, qui règlent le déroulement des faits.
>
> L'influence de Marc ou de Luc sur l'order des faits n'est qu'intermittent; elle s'est exercée plus nettement sur la teneur de texte.
>
> De toute évidence donc, Tatien prête une attention très grande a l'évangile de Jean.[2]

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[1] Leloir, *Éphrem de Nisibe*, *op. cit.*, pp. 15-16.

[2] *Ibid.*, p. 23.

In order to compare the preference of each harmony for one gospel or another the number of Syriac words translated from each gospel is compared with the number of Syriac words in the whole Passion narrative of that gospel. The relation of the utilized material to the available material is then expressed in percentages. The number standing before the oblique line is the number of words actually used or translated and the number following the oblique line is the total number of words available. Since the Harclean Syriac Passion Harmony omits the 1,794 words in John 14:1-16:29 and 16:33-17:26, the adjusted total and percentages for the Gospel of John are given in the column on the far right in Table XXIII.

## TABLE XXIII

## PERCENTAGE OF AVAILABLE MATERIAL UTILIZED FROM EACH GOSPEL

| | Matthew | Mark | Luke | John | John(adj.) |
|---|---|---|---|---|---|
| BM-18714 | 1438/1987 | 228/1430 | 959/1794 | 1597/3611 | |
| | 72.37% | 15.94% | 53.46% | 44.22% | |
| CU-1700 | 1239/1987 | 559/1430 | 1151/1794 | 1559/3611 | |
| | 62.36% | 39.09% | 64.16% | 43.17% | |
| Ciasca | 1116/1987 | 528/1430 | 1195/1794 | 3321/3611 | 1627/3611 |
| | 56.17% | 36.92% | 66.61% | 91.97% | 45.06% |
| Marmardji | 1291/1987 | 541/1430 | 1218/1794 | 3469/3611 | 1775/3611 |
| | 64.97% | 38.25% | 67.89% | 96.07% | 49.16% |
| Liège | 1444/1987 | 204/1430 | 912/1794 | 3329/3611 | 1662/3611 |
| | 73.67% | 21.26% | 50.84% | 92.94% | 46.03% |
| Tuscan | 1491/1987 | 207/1430 | 926/1794 | 3329/3611 | 1635/3611 |
| | 75.04% | 14.27% | 51.62% | 92.19% | 45.28% |
| Venetian | 1510/1987 | 250/1430 | 793/1794 | 3292/3611 | 1598/3611 |
| | 75.99% | 17.48% | 44.20% | 91.17% | 44.25% |
| Fuldensis | 1501/1987 | 271/1430 | 810/1794 | 3371/3611 | 1677/3611 |
| | 75.54% | 18.95% | 45.15% | 93.35% | 46.44% |
| Persian | 1011/1987 | 765/1430 | 1180/1794 | 2808/3611 | 1114/3611 |
| | 50.88% | 53.50% | 65.77% | 77.76% | 30.85% |

It is apparent from Table XXIII that the Persian Harmony definitely has preferences which differ from any other harmony. The Persian Harmony uses only two-thirds as much of John as the average of the other harmonies and twice as much of the available Markan materials as the average of the other harmonies. In a slightly shorter overall harmony, the Persian Harmony also uses only slightly more than two-thirds as much of the available material from Matthew as the average of the other harmonies.

Table XXIII also reveals that CU-1700 and the two editions of the Arabic Diatessaron are closely related in their utilization of available material on a purely statistical basis. All three use less of the available material than the average from Matthew, significantly more than the average of the available material from Mark and Luke, and nearly the same percentage as the average of available material from John. Marmardji's edition of the Arabic Diatessaron, which is the longest harmony in the Passion narrative and 8% longer than Ciasca's edition, gains most of its additional length in quotations from the Gospel of John.

Also on a purely statistical basis, BM-18714 and the Western group of secondary and tertiary witnesses to the Diatessaron of Tatian utilize similar percentages of each gospel. The Liège Diatessaron, the Old Italian harmonies, and Codex Fuldensis vary only a few percentage points from each other and from BM-18714, which represents Sequence A of the Harclean

Syriac Passion Harmony. They vary from each other much more clearly in the number of passages[1] and in total length, for BM-18714 is only 70% as long as the other four harmonies in the group.

A second method of evaluating the preference for one gospel or another is an examination of the role of each gospel in its own harmony. The contribution of each gospel to the total harmony is expressed as a percentage of the total number of words in the harmony. Again the omission of the large teaching segment of John 14:1-16:29 and 16:33-17:26 in the Harclean Syriac Passion Harmony necessitates an adjusted chart to compare properly the various harmonies on an equal basis. The adjusted chart appears as the second page of Table XXIV below.

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[1] *Vide* Table XXII, p. 286.

TABLE XXIV: COMPARISON OF PROPORTIONATE USE OF EACH GOSPEL

| | BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian | Average |
|---|---|---|---|---|---|---|---|---|---|---|
| Matthew | 33.15% | 27.34% | 18.41% | 19.70% | 24.01% | 25.05% | 25.80% | 24.94% | 17.63% | 24.00% |
| Mark | 5.12% | 12.39% | 8.08% | 8.43% | 5.05% | 3.48% | 4.27% | 4.50% | 13.58% | 7.21% |
| Luke | 21.77% | 24.45% | 19.12% | 18.65% | 15.02% | 15.55% | 13.55% | 14.76% | 20.02% | 18.10% |
| John | 39.96% | 35.82% | 54.39% | 53.22% | 55.92% | 55.92% | 56.37% | 55.80% | 48.77% | 50.69% |

TABLE XXIV: COMPARISON OF PROPORTIONATE USE OF EACH GOSPEL (ADJUSTED)

| | BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian | Average |
|---|---|---|---|---|---|---|---|---|---|---|
| **Matthew** | 33.15% | 27.34% | 24.99% | 26.72% | 33.41% | 35.01% | 36.38% | 35.24% | 24.84% | 30.79% |
| **Mark** | 5.12% | 12.39% | 11.82% | 11.31% | 7.03% | 4.86% | 6.02% | 6.36% | 18.80% | 9.30% |
| **Luke** | 21.77% | 24.45% | 26.76% | 25.21% | 21.10% | 21.74% | 19.10% | 19.02% | 28.99% | 23.13% |
| **John** | 39.96% | 35.82% | 36.43% | 36.75% | 38.45% | 38.39% | 38.50% | 39.38% | 27.37% | 36.78% |

Table XXIV serves to confirm the observations based on an evaluation of Table XXIII. The Persian Harmony is based on a different combination of selections from the gospels than the selections of the other harmonies. On the basis of the proportion which each gospel contributes to the total harmony, BM-18714, the Liège Diatessaron, the two Old Italian harmonies, and Codex Fuldensis are closely related, while CU-1700 and the two editions of the Arabic Diatessaron are equally closely related on the same basis.

But statistical comparisons do not take account of the type of material chosen from each gospel. They only confirm the fact that on an overall basis, similar percentages are drawn from the same gospel. The task of determining the gospel which controls the chronological order of the whole sequence is more complicated. In order to determine the utilization of each gospel more carefully and to avoid the complexities of the intricate interweaving of the separate gospels, the order in which the material from each gospel is rearranged in each harmony is outlined in Table XXV below. The series of asterisks signify lacunae in which the material is not rearranged from the order in which it appears in the gospel.

## TABLE XXV

## REARRANGEMENTS IN GOSPEL MATERIAL

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | | | | MATTHEW | | | | |
| | | | | | | 26:2-5 | | 26:2a-b |
| | | | | | | 26:15a-b | | |
| | | | | | | 26:15d-16 | | |
| | | | | | | 26:6-13 | | |
| | | | | | | 26:17-18a | | |
| | | | | | | **** | | 26:19b |
| | | | | | | | | 26:3 |
| | | | | 26:20b-21b | | | | **** |
| | | | | 26:26 | | | | 26:25b-e |
| | | | | 26:27-29 | | | 26:27-29 | |
| | | | | | | | | 20:26b |
| | | | | 26:22d-e | | | | |
| | | | | 26:23e-24 | | | | |
| | | | | 26:25 | | | | |
| | | | | 26:31-33 | | | 26:31-33 | 26:31b |
| | | | | 26:34c-35 | | | 26:34c-35 | **** |
| | | | | 26:30a | | | 26:30a | |
| | | | | 26:36a-b | | | 26:36a-b | |
| | | | | **** | | | **** | 26:35d-e |
| | 26:40b-42a | | | | | | | |
| | 26:39b | | | | | | | 26:39b |
| | | | | | | | | 26:38e |
| | 26:42b-e | | | | | | | 26:38c-d |
| | **** | | | 26:49a-d | | | | **** |
| | | | | 26:50b | | | | |
| | | | | 26:49e | | | | |
| | | | | 26:50c-e | | | | |
| | | | | **** | | | | |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liege | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
|  |  |  |  | MATTHEW (cont.) | 26:56-57a |  |  |  |
|  | 26:58c-e | 26:58e | 26:58e | 26:58e |  | 26:58a-b | 26:58e |  |
|  | 26:57c |  |  |  |  |  |  |  |
|  | 26:59 |  |  |  |  |  |  |  |
|  | **** |  | 26:69a | 26:69a |  |  | 26:69a |  |
|  |  |  | 26:71d-e | 26:71b-c | 26:71b-e |  | 26:71b |  |
|  |  |  |  | 26:71c-e |  |  | 26:71c-e |  |
|  |  | 26:73b-c | 26:73b-c | 26:73b-d | 26:73b-d | 26:73c-74 | 26:73b-d |  |
|  |  | 26:72 | 26:72 | 26:72 | 26:72 |  | 26:72 |  |
|  |  | 26:73d-e |  |  |  |  | 26:73a |  |
|  |  |  | 26:74a | 26:74a | 26:74e |  | 26:74a |  |
|  |  |  |  | 26:70d-e |  |  | 26:70d-e |  |
|  |  |  | 26:74d |  |  |  |  |  |
|  |  |  |  | 26:75a-d |  |  | 26:75a-d |  |
|  |  | 27:1c-e | 27:1b |  |  |  |  |  |
|  |  |  | 27:1c-e |  |  |  |  |  |
|  |  | 26:59-60d | 26:59b-60d | 26:59b-e | 26:59-60d | 26:60b-64b | 26:59b-60d |  |
|  |  | **** | 26:60c-e | 26:60c-61 | 26:60c-61a | **** | 26:60c-61a |  |
|  |  |  | 26:61c | 26:61c |  |  | 26:61c |  |
|  |  |  | 26:63a | 26:63a | 26:63a |  | 26:63a |  |
|  |  |  | 26:62b-d | 26:62a | 26:62 |  | 26:62a |  |
|  |  |  |  |  |  |  | 26:62b-e |  |
|  |  |  | 26:63b-64 | 26:63d-64b | 26:63b-64a |  | 26:63b-e |  |
|  |  |  | **** | **** | **** |  | **** |  |
|  |  | 27:12-14 | 27:12d-14 |  |  |  |  |  |
|  |  | 27:19 | 27:19 |  |  |  |  |  |
|  |  | 27:15-17a | 27:15-17a |  |  |  |  | 27:15a-d |
|  |  | **** | **** |  |  |  |  | 27:20b-d |
|  |  |  |  |  |  |  |  | 27:22a |
|  |  |  |  |  |  |  |  | 27:19 |
|  |  |  |  |  | 27:23b-24 |  |  | 27:24-25 |
|  |  |  |  |  | 27:26 |  |  | **** |
|  |  |  |  |  | 27:25 |  |  |  |
|  |  |  |  |  | 27:27-28a |  |  |  |
|  |  |  |  |  | **** |  |  |  |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | | 27:29c-30 | 27:29e-30 | MATTHEW (cont.) | | | | |
| 27:24-25 | 27:23b-25 | 27:24-25 | 27:24-25 | | | | | |
| | 27:26 | | | | | | | |
| 27:3-10 | 27:3-10 | 27:3-10 | 27:3-10 | | | | | |
| | | 27:31c-32b | 27:31a | | | | | |
| 27:37a | | **** | **** | | | | | |
| **** | 26:64c | | | | | | | |
| | 27:11a | | | | | | | |
| | 27:27a | | | | | | | |
| | **** | | | | | | | |
| | 27:31a | | | | | | | |
| | | | | | | | 27:33b-e | |
| | | | | | | | 27:34 | |
| | 27:35a | | | | | | | |
| | 27:37a-b | | | | | | 27:37a-b | |
| | | | | | | | 27:37c | |
| | | | | | | | 27:35c | |
| | 27:36 | | | | | | 27:36 | |
| | 27:39-42d | | | | | | 27:39-42d | |
| | 27:42e-43 | | | | | | 27:43 | |
| | **** | | | | | | **** | |
| | | | | | | | 27:56d-e | |
| | | | | | | | 27:3-10 | |
| | | | | | | | 27:57d | |
| | | | | | | | **** | |
| | | | | MARK | | | | |
| | | | 14:31 | | | | | |
| | | | 14:26a | | | | | |
| | | | 14:33c | | | | | |
| | | | **** | | | | | |
| | | 14:51-52 | 14:51-52 | 14:51-52 | 14:51-52 | 14:51-52 | 14:51-52 | |
| | | 14:67d | 14:67d | | | | | |
| | | 14:68b-c | 14:68b-c | 14:68b-c | 14:68b-c | | 14:68b-c | |
| | | 14:69a-c | 14:69a-c | 14:69b | | | 14:69b | |
| | | | | | | | 14:69b | |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liege | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | | | | MARK (cont.) | | | | |
| | | (cont.) | (cont.) | (cont.) | (cont.) | (cont.) | (cont.) | |
| | | | 14:70c | | 14:70d | | | |
| | | 14:71 | 14:71 | 14:71b | 14:71 | | 14:71b | |
| | | | | 14:71d-e | | | 14:71d-e | |
| | | | 14:72a | | | | | |
| | | | 14:72c-d | | | | | |
| | | | 15:1a | | | 15:1a-b | | |
| | | | 15:1c | | | | | |
| | | | 15:1c | | | | | |
| | | | 15:1e | | | | | |
| | | | | 14:55d-56 | 14:56c-e | 14:55b-56 | 14:55d-e | |
| | | | | **** | **** | | 14:56c-e | |
| | | | | | | | 14:58a | |
| | | | | | | | 14:58c-e | |
| | | 14:30c-e | | | | | | |
| | | 14:59c-e | 14:59c-e | | | | | |
| | | | | | | | 14:60a | |
| | | 14:57e-59 | 14:57c-58a | | | | **** | |
| | | **** | **** | | | | | |
| | | | | | | 14:62b-e | | |
| | | | | | | 14:64d-65b | | |
| | | | | | | 15:3a | | |
| | 15:3b-e | | | | | **** | | |
| | 15:4d | | | | | | | |
| | 15:5a | | | | | | | |
| | 15:4 | | | | | | | |
| | **** | | | | | | | |
| | 15:12c-14a | | | | | | | |
| | 15:25a | | | | | | | |
| | 15:15a | | 15:15c | | | | | |
| | **** | | 15:20a | | | | | |
| | | | 15:19d-e | | | | | |
| | | | 15:15d-e | | | | | |
| | | | 15:20d-e | | | | | |
| | | | 15:20b | | | | | |
| | | | **** | | | | | |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liege | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | | | | MARK (cont.) | | | | 15:22a-c |
| | | 15:28 | 15:28 | | | | | 15:27b-28 |
| | | | | | | | | 15:25 |
| | | | | | | | | 15:26c |
| | | 15:23a-c | 15:23a-c | | | | | **** |
| | | 15:23d-e | 15:23d-e | | | | | |
| | | 15:29c-e | 15:29c-e | | | | | |
| | | **** | **** | | | | | |
| | | 15:41b-c | 15:41b-c | 15:41a | | | 15:41a | 15:41 |
| | | 15:40c-d | 15:40c-d | | | | | |
| | | 15:40e | 15:40e | 15:40e | | | 15:40e | 15:40b |
| | | 15:41c-e | 15:41c-e | 15:41a-c | | | 15:41a-b | 15:42-43a |
| | | **** | **** | **** | | | **** | **** |
| | | | | LUKE | | | | |
| | | | | | | | | 21:37-22:2 |
| | | | | | | | | 18:31c |
| | | | | | | | | 18:31d-32a |
| | | | | | | | | 18:34 |
| | | | | | | | | 22:3-4b |
| | | 22:6 | 22:6b-e | | | | | **** |
| | | 22:27-30b | 22:27-30b | | | | | |
| | | 22:7-10a | 22:7a | | | | | |
| | 22:14b-16 | **** | **** | 22:15b-16 | | | 22:15b-16 | |
| | | | | 22:19e | | | | |
| | | | | 22:19d | | | | |
| | | | | 22:31-32 | | | | |
| | 22:23 | 22:23 | 22:23 | 22:23 | 22:23 | | 22:23 | |
| | | | | **** | | | 22:19d | |
| | 22:21 | | | | | | | |
| | 22:19e | 22:19e | 22:19e | | 22:19e | | 22:19e | |
| | 22:28-30 | | | | | | | |
| | **** | 22:31-32 | 22:31-32 | | 22:31-32 | | 22:31-32 | |
| | | **** | **** | | **** | | **** | |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liege | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | | | | LUKE (Cont.) | | | | |
| | | | | 22:41a-d | 22:41 | 22:41 | 22:41b-d | |
| | | | 22.42b-d | | | | | |
| | | | 22:45e | 22:45a | 22:45-46b | 22:46b-e | 22:45a | |
| | | | | 22:46a-b | | | 22:46a-b | |
| | | | 22.43-44 | 22:43-44b | 22:43-44b | 22:43-44b | 22:43-44b | |
| | | | **** | **** | **** | **** | **** | |
| | | 22:48b-e | 22:48b-e | | | | | |
| | | 22:52a | 22:52a | | | | | |
| | | 22:49 | 22:49 | | | | | |
| | | | 22:51b-e | | | | | |
| 22:52-53 | | 22:53c-e | 22:53c-e | | | | | 22:53c-e |
| | | | 22:56b | | | | 22:56b | |
| | | 22:57 | 22:57 | | | | 22:57c-e | |
| | | 22:55a-b | 22:55c | | | | | |
| | | **** | 22:55a-b,d-e | | | | | |
| | | | 22:58a | | | | | |
| 23:19 or 25 | | | **** | | | | | |
| | | | | | | | 22:59a | |
| | | | | | | | 22:59c-e | |
| | | | | | | | 22:57d-e | |
| | | 22:60c-61c | 22:60c-e | | | | | |
| | | | 22:61a-c | 22:61a | 22:61-62 | 22:61-62 | 22:61a | |
| | | | | 22:34b | | | 22:34a | |
| | | 22:62 | 22:62 | 22:62 | | | 22:62 | |
| 22:66-23:16 | | 22:66a-d | 22:66a | 22:66 | 22:66a-d | | 22:66a-d | |
| **** | | 22:66d-68 | 22:66e-68 | 22:67d-68 | 22:67c-68 | 22:67c-68 | 22:67c-68 | 22:67b-68 |
| | | | | | | | | 22:69e |
| | | 22:70 | 22:70 | | | | | 22:70 |
| | | 22:71 | 22:71a-d | | | | 22:71 | |
| | | | 22:71e | 22:71e | | | | 22:71c-e |
| | | | | | | | | 22:56b |
| | | | | | | | | 22:58b |
| | | | | | | | | 22:61a |
| | | | | | | | | 22:62 |

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | | | | LUKE (cont.) | | | | |
| | | (cont.) | (cont.) | (cont.) | (cont.) | (cont.) | (cont.) | (cont.) |
| | | 22:63c | 22:63c | 22:63-65 | 22:63-64b | | 22:63-64 | |
| | | 22:65 | 22:65 | | 22:65 | 22:65 | 22:65 | |
| | | | | | | | | 22:66e |
| | | 23:1a | 23:1a | | | | | |
| | | 23:2b-e | **** | 23:2b-e | 23:2b-e | | 23:2b-e | 23:2 |
| | | **** | | **** | **** | 23:4b-16 | **** | **** |
| | | | 23:25d | | | **** | | |
| | | | 23:24 | | | | | |
| | | | 23:25e | | | | | |
| | | | 23:11c | | | | | |
| | | | 23:26d-33b | | | | | |
| | | | **** | | | | | |
| | | 23:44e-45a | 23:44e-45a | | | | | |
| | | 23:34a-c | 23:34a-c | | | | | |
| | | 23:46a-b | 23:46a-b | | | | | |
| | 23:49a-b | **** | **** | | | | 23:49e | 23:48-49d |
| | 23:51c | | | | | | 23:51c | 23:51c |
| | 23:50e | | | | 23:50e | 23:50e | 23:50e | 23:50e-51a |
| | | | | | 23:51d-e | 23:51d-e | 23:51d-e | **** |
| | 23:51a | | | | 23:51a | 23:51a | 23:51a | |
| | **** | | | | **** | **** | **** | |
| | | | | JOHN | | | | |
| 13:1-18 | | | 13:1-20 | | | | | |
| | | | 13:1a | | | | | |
| 13:2 | | | | | | | | |
| 13:16-19 | | | | | | | | |
| 13:21-22 | | | 13:21a-c | | 13:22 | | | |
| **** | | | **** | | 13:23-29 | | | |
| | | | | | 13:1-20 | | | |
| | | | | | 13:30-36 | | | |
| | | | | | **** | | | |

JOHN (cont.)

| BM-18714 | CU-1700 | Ciasca | Marmardji | Liège | Tuscan | Venetian | Fuldensis | Persian |
|---|---|---|---|---|---|---|---|---|
| | | 18:10-11b | 18:10-11b | | | | 18:10-11b | |
| | | 18:11d-e | 18:11d-e | | | | 18:11d-e | |
| | | 18:11c | 18:11c | | | | 18:11c | |
| | | 18:12b-d | 18:12-14 | | | | 18:12-14 | |
| | | 18:12a | **** | | | | **** | |
| | | 18:12d-16 | | | | | | |
| | | **** | | | | | | 18:19-23 |
| | | | | | | | | 18:24 |
| | | | | | | | | 18:17c |
| | | | | | | | | 18:26-27a |
| | | 18:25d | 18:25d | | | | | **** |
| | | 18:26b-c | 18:26b-c | | | | | |
| | | 18:26a&c-e | 18:26a&c-e | | | | | |
| | | **** | **** | 18:31-38c | 18:31-38c | 18:29-38c | 18:31-38c | |
| | | | | | 19:4a | | 19:4a | |
| | | | | 19:4c-e | 19:4c-e | | 19:4c-e | |
| | | | | | | 19:15a-b | | |
| | | | | 19:6c-16 | 19:6c-15 | 19:6c-15 | 19:6c-15 | |
| | | | | 18:39a-b | 18:39a-b | | 18:39a-b | |
| | | | | 18:40e | 18:40e | | 18:40e | |
| | | | | | 19:1a | | | |
| | | | | 19:2d-e | 19:2d-e | | 19:2d | |
| | | 19:17a | 19:17a | 19:17a | | 19:17a | 19:17a | |
| | | 19:17d-e | 19:17d-e | | | | | |
| | | 19:23-24 | 19:23-24 | 19:23b-24 | 19:23-24 | 19:23-24 | 19:23b-24 | |
| | | | 19:19a | | 19:19a | | 19:19a | |
| | | | 19:19b | | | | | |
| | | 19:19-22 | 19:19c-22 | 19:19-22 | 19:19e-22 | 19:19-22 | 19:19d-22 | |
| | | | | | | 19:18e | | |
| | | 19:25-27 | 19:25-27 | 19:25-27 | 19:25-27 | 19:25-27b | 19:25-27 | |
| | | **** | **** | **** | **** | **** | **** | |

The rearrangements of material from the individual gospels in BM-18714 and CU-1700 are relatively minor and seldom coincide with the order found in any other harmony. BM-18714 contains only three rearrangements. In Matthew, 27:3-10 appears after 27:25 in the same sequence as that found in CU-1700 and in both editions of the Arabic Diatessaron. In Luke the composite description of Barabbas taken from 23:19 and 25 appears between 22:53 and 66, in a sequence not found in any other harmony. The overlap and repetition in John 13 are due to the fact that Sequence A quotes all of chapter 13 and then covers some of the same narrative when it begins coinciding with Sequence B.

There are eight rearrangements in Sequence B as it is represented by CU-1700. The first rearrangement is the insertion of Matthew 26:39b between verse 42a and b, to describe the posture of Jesus in prayer. The rearrangement places the description in the second, rather than the first, session of Jesus's prayer. The second rearrangement is the relocation of Matthew 26:57c between verse 58 and 59. The change is not serious, since it is all a part of the same description. The specific sequence is not found in any other harmony. The rearrangement of Matthew 27:3-10 after 27:26 was noted above and is followed in CU-1700 by Matthew 26:64a ("but I tell you") and 27:11a (Jesus is taken to the governor) before returning to 27:27a. The latter sequence is again without support. The fourth relocation is the position-ing of Matthew 27:36 between 37b and 39. Matthew 27:36 simply notes that the soldiers were seated in order to keep watch. A similar rearrangement is found in Codex Fuldensis, but it also contains other variations. The fifth rearrangement is a change in the location of Pilate's questioning of Jesus by the insertion of Mark 15:4d and 5a prior to the quotation of verse 4. Again no other witness supports the rearrangement. The insertion of Mark 15:25a between verse 14 and 15 of the same chapter is the sixth rearrangement. The change places the time notation ("the ninth hour") slightly earlier in the proceedings of the day. Again no other support is available. The seventh rearrangement reverses the order of verses 19e, 21, and 23 in Luke 22. The reversal changes the sequence of the self-examination of the disciples, the announcement of the betrayer, and the statement: "This is my body." A similar sequence, which, however, omits verse 21, is found in the Arabic Diatessaron, the Tuscan Harmony, and Codex Fuldensis. The last rearrangement is the relocation of Luke 23:51c between 23:49b and 50e in the description of Joseph of Arimathea. Codex Fuldensis and the Persian Harmony support this last sequence. Only two of the three rearrangements in BM-18714 and three of the eight in CU-1700 are supported by other evidence. Most of the rearrangements are of relatively minor significance.

There are quite a number of rearrangements in the other harmonies. A clear pattern of relationship among the six harmonies, excluding only the Persian Harmony, is quickly apparent.

The denials of Peter are placed immediately after his entrance into the high priest's courtyard and prior to the trial of Jesus before the Sanhedrin in both Matthew and Mark. In Matthew 26 portions of verses 26:69 through 27:1 are inserted between 26:58 and 59 and in Mark portions of 14:57 through 15:1 are relocated between 14:52 and 55. The agreement of the six harmonies is striking. Four of the harmonies rearrange the questions of the high priest by reversing the order of Matthew 26:62 and 63. Five of the harmonies, including the Persian Harmony, reverse the order of the description of the spectators at the cross in Mark 15:40 and 41. Four of the harmonies support CU-1700 in changing the sequence of the events at the Passover supper by placing Luke 22:19e after 22:23. In five of the harmonies portions of Luke 22:45 and 46 are inserted between 22:41 and 43 and make Jesus return to the disciples before the angels minister to him. In all seven harmonies the trial before the Sanhedrin in Luke 22:66-71 is placed after the cock-crow in 22:63. Rearrangements involving Luke 23:50 and 51 are found in four of the harmonies and in CU-1700, although the Arabic Diatessaron does not include it. In three of the harmonies, excluding the Arabic Diatessaron again, John 19:4-15 is inserted between John 18:38 and 39 to make one continuous appearance of Jesus before Pilate. And finally, all six harmonies place the account of the gambling for Jesus's clothes in John 19:23-24 after John 19:17 and then return to John 19:19-22 to describe the discussion of

Pilate and the Jews over the propriety of the inscription above the head of Jesus.

The task of determining the gospel which controls the chronology is difficult. The presence of so many common rearrangements of the order in which the material from the gospels is usually found indicates that the chronology for the witnesses to the Diatessaron of Tatian was probably controlled by the compiler or harmonizer.

The agreements of the six harmonies in the rearrangement of sections of the gospels are so frequent and striking that a clear pattern of relationship cannot be doubted. In every case, except the two noted, at least one edition of the Arabic Diatessaron was included in the agreements. A number of additional minor agreements in the table were not noted in the evaluation. The presence of so many similar rearrangements in members of both the Eastern and Western groups of secondary and tertiary witnesses to the Diatessaron of Tatian and the absence of these rearrangements in the Harclean Syriac Passion Harmony indicates the absence of any extended interdependence.

A comparison of the order of topics in Sequence B of the Harclean Syriac Passion Harmony and in the Arabic Diatessaron serves further to confirm the lack of any extended interdependence between the two harmonies. The comparison is given below in Table XXVI.

## TABLE XXVI

## COMPARISON OF ORDER OF TOPICS

| Sequence B | Arabic Diatessaron |
|---|---|
| Preparation for Passover | Preparation for Passover |
| Betrayer announced | Betrayer announced |
| Covenant meal | |
| Departure of Judas | Departure of Judas |
| | Covenant meal |
| Withdrawal to Mount of Olives | |
| Denial of Peter announced | Denial of Peter announced |
| | John 14-17 |
| Incident of two swords | |
| Crossing Kidron | Crossing of Kidron |
| Prayer in Gethsemane | Prayer in Gethsemane |
| Sleeping disciples | Sleeping disciples |
| Betrayal and arrest | Betrayal and arrest |
| Before Annas | Before Annas |
| Peter's first denial | Peter's first denial |
| Annas questions Jesus | Annas questions Jesus |
| Sent to Caiaphas | Sent to Caiaphas |
| Before Sanhedrin and false witnesses | |
| Second denial of Peter | Second denial of Peter |
| Third denial of Peter | Third denial of Peter |
| Fourth denial of Peter | |
| | Before Sanhedrin and false witnesses |

| Sequence B | Arabic Diatessaron |
|---|---|
| Before Pilate; "What is truth?" | Before Pilate; "What is truth?" |
| People choose Barabbas | |
| Jesus scourged and Barabbas released | |
| Repentance of Judas | |
| Before Sanhedrin again | |
| Before Herod | Before Herod |
| Before Pilate again | Before Pilate again |
| People choose Barabbas again | People choose Barabbas |
| Barabbas released | Barabbas released |
| Jesus delivered | |
| Jesus mocked and crowned | Jesus mocked and crowned |
| Jesus displayed to the crowd | Jesus displayed to the crowd |
| Pilate questions Jesus again | Pilate questions Jesus again |
| Jesus delivered for crucifixion | Jesus delivered for crucifixion |
| Road to Golgotha | |
| | Repentance of Judas |
| Simon of Cyrene | Simon of Cyrene |
| Women along the way | Women along the way |
| | Arrival at Golgotha |
| Two robbers | Two robbers |
| "Father, forgive. . ." | |
| Title over cross | |
| Parting of garments | Parting of garments |
| | Title over cross |
| "Others he saved. . ." | "Others he saved. . ." |

| Sequence B | Arabic Diatessaron |
|---|---|
| Railing of thief | Railing of thief |
| "Eloi, eloi. . ." | |
| "Woman, behold. . ." | "Woman, behold. . ." |
| | "Eloi, eloi. . ." |
| "I thirst." | "I thirst." |
| "It is finished." | "It is finished." |
| | "Father, forgive. . ." |
| "Father, into thy hands. . ." | "Father, into thy hands. . ." |
| Earthquake | Earthquake |
| Women at cross | |
| Breaking of legs | Breaking of legs |
| | Women at cross |
| Joseph of Arimathea | Joseph of Arimathea |
| Burial of Jesus | Burial of Jesus |
| | Tomb sealed |

A number of variations in the sequence of topics is evident in Table XXVI. Judas departs before the celebration of the Passover supper in the Arabic Diatessaron and after the supper in Sequence B. Sequence B omits all of John 14:1-16:29 and 16:33-17:26. A third major variation is the presence of four denials by Peter in Sequence B in John 18:17, Mark 14:66-68, Matthew 26:71c-73, and John 18:26-27, while the Arabic Diatessaron records only three denials and four accusations. The Arabic Diatessaron and Sequence B disagree on the position of the trial before the Sanhedrin in the sequence of topics. Sequence B avoids chronological problems by combining Matthew, Mark, and John in an account of the trial of Jesus and then returning to the Lukan account of the same material in 22:66-23:18. Thus Sequence B contains duplicate accounts of several stages of the trial, such as the trial before the Sanhedrin and the choice between Barabbas and Jesus. Sequence B places the repentance of Judas after the first account of the release of Barabbas, while the Arabic Diatessaron places it after the end of Pilate's examination of Jesus and just prior to the trip to Golgotha. The sequence of the words of Jesus and the other events about the cross also differs in the two harmonies. The request of Jesus that his assailants be forgiven is recorded first in Sequence B and next to last in the Arabic Diatessaron in the sequence of Jesus's words upon the cross. Sequence B ends with the burial of Jesus and omits the sealing of the tomb in Matthew 27:62-66.

A general agreement in the order of topics would be anticipated even in completely independent compilations of a harmony of the Passion narrative. The minor variations could even have been the result of individual preferences of harmonizers working with the same model. There are two major disparities, however, which point to the absence of any direct interdependence. The first is the omission of the teaching narrative in John 14-17 in both sequences of the Harclean

Syriac Passion Harmony and the inclusion of it in all other harmonies examined. The second major disparity is created by the evasion of chronological difficulties and decisions in the Harclean Syriac Passion Harmony by giving the Lukan account of the trial of Jesus before Pilate and Herod a separate treatment. The result is a double account of several portions of the trial and of the decision of the people to have Barabbas released and Jesus crucified.

The duplicate accounts in CU-1700 shown in Table XXVI and the rearrangement of material from the gospels in harmonies other than the Harclean Syriac Passion Harmony as shown in Table XXV indicate that Sequence B is constructed on a different plan from that of any of the other harmonies examined. CU-1700 offers a harmony which is simpler and less artfully constructed than the Arabic Diatessaron.

### D. Summary

The analysis of the textual, theological, and structural relationships of the Harclean Syriac Passion Harmony has clarified its significance as an independent creation. The broader question of the influence of Tatian's Diatessaron upon the Harclean Syriac Passion Harmony has been decided negatively.

Textually, the Harclean Syriac Passion Harmony is rigorously accommodated to the Harclean Syriac text. Most of the variations from the Harclean Syriac text are of relatively minor significance and less than twenty per cent of the total reflect the presence of Greek variants. The variants of secondary importance confirm the fidelity to the Harclean Syriac text over a period of four centuries. The printed evidence of Marmardji for the Harclean Syriac Passion Harmony extends the careful transmission for an additional four centuries, down to the seventeenth century.

Theologically, the conclusions are negative. The rigorous accommodation to the text of the Harclean Syriac version has obliterated any distinctive readings which may reflect theological influence.

Structurally, the Harclean Syriac Passion Harmony is an independent harmonization of the Passion narrative. Although it shares general order and methodology with the secondary and tertiary witnesses to the Diatessaron of Tatian, the variations in the order and selection of materials is based on a different procedure. Some sections of Sequence B of the Harclean Syriac Passion Harmony exhibit agreements in selection and arrangement of materials which appear to be more than simple coincidence, but the overall chronological scheme and the order in which material is quoted from each of the gospels differs clearly from any of the secondary and tertiary witnesses to the Diatessaron of Tatian.

The Harclean Syriac Passion Harmony is, then, a harmony which is not directly influenced by the Diatessaron of Tatian either in structure or in text. It is constructed on the same general plan and with the same general methodology, but uses the plan and procedure in a much less creative manner than the secondary and tertiary witnesses to the Diatessaron. The lack of control over chronology is reflected in the duplicate accounts of a number of details. The texts which are selected are not woven together very skillfully, but often are conflate and repetitious. In many ways the Harclean Syriac Passion Harmony is inferior to the secondary and tertiary witnesses to the Diatessaron of Tatian.

Sequence A of the Harclean Syriac Passion Harmony, which uses larger blocks of material with far fewer shifts from gospel to gospel, exhibits even less creativity and control of material than Sequence B. Sequence A follows the same chronological scheme as Sequence B and also avoids the synthesizing problems by quoting a major Lukan section (22:66-23:16) without interruption after parallel materials from the other gospels have already been quoted. In only two brief sections are there basic agreements with the underlined sections in Table XXI. There are only three rearrangements of passages from the gospels in Sequence A, while there are eight in Sequence B. Sequence B is probably an elaboration of Sequence A, for it is unlikely that any scribe or harmonizer would produce a less apt and polished harmony from a more elaborate one.

# CHAPTER IV

## FINAL SUMMARY AND CONCLUSIONS

The preceding investigation provides a clearer understanding of the nature and significance of the harmony of the Passion narrative which has been preserved in the Harclean Syriac Version. The history of the transmission of the Harclean Syriac Passion Harmony also provides an interesting glimpse into the role of the Harclean Syriac Version in the liturgy of the Syriac-speaking church.

Six of ~~the~~ manuscripts which contain the Harclean Syriac Passion Harmony were chosen as a base for the investigation. The six manuscripts include two manuscripts of the four gospels in the Harclean Syriac Version, two Harclean Syriac lectionaries, one manuscript of the complete New Testament in Harclean Syriac, and one manuscript of the complete New Testament in Peshitta Syriac. The manuscripts range in age from A.D. 859 (VS-268) to A.D. 1214 (BM-18714). Additional corroborative evidence from the printed editions of Spoer and Marmardji extends the range of evidence to the seventeenth century.

The examination of the witnesses revealed two separate sequences built on the same chronological scheme. The two sequences use nearly the same proportion of the available material from the Gospel of John and agree in omitting John 14:1-16:29 and 16:33-17:26. Sequence A, represented by BM-18714, uses 10% more of the Matthaean material, 23.15% less of the Markan material, and 10.7% less of the Lukan material than Sequence B, represented by CU-1700. Both sequences, however, avoid chronological harmonization problems by quoting Luke 22:66-23:16 without interruption following a mosaic of parallel materials.

The material drawn from the gospels appears, for the most part, in the same order as in the gospels themselves. Only three rearrangements of minor significance appear in Sequence A and eight in Sequence B. Only the relocation of Matthew 27:3-10 after 27:25 is common to both sequences.

A high proportion of identical or nearly identical sequences of passages further confirms the close relationship of the two major sequences. There are twenty-eight quotations which are identical in length in the six manuscripts examined. These twenty-eight quotations compose 31.4% of Sequence A under Rubrics 6-16--the rubrics under which both sequences present parallel material. Five different pairs of the identical quotations occur in the same sequence in each manuscript and four others occur in the same series in both sequences. There are additional quotations in which the variation between sequences involves only minor variations of a word or phrase.

Sequence A, however, which is 94.74% as long as Sequence B, uses relatively large blocks of material from one gospel before switching to another. In BM-18714, for example, there are ninety-eight different quotations which average 43.08 words per quotation. CU-1700, representing Sequence B, presents a more elaborate and intricate structure with 198 quotations containing an average of 23.24 words. The comparison of total length, however, is misleading, for Sequence B includes neither the first five nor the last lection of Sequence A. Thus Sequence A is only 80.05% as long as Sequence B in parallel lections.

The number of words in a lection varies widely within each sequence. The length of lections in Sequence A varies from seventy-five words to 568 words, while in Sequence B it varies from 145 to 847 words. The average lection in Sequence A contains 272.44 words, while Sequence B has 460.10 words in an average lection.

A consideration of the role of each gospel in each harmony reveals another slight variation between sequences. Matthew and John provide smaller proportions of Sequence B, while Mark and Luke provide larger proportions than in Sequence A. The largest variation is found in the role of the Gospel of Mark. Mark provides 5.8% of Sequence A and 12.4% of Sequence B. Matthew is quoted most frequently in both sequences, although John provides a larger proportion of each sequence. Since quotations from John are given in large blocks at widely separated locations while quotations from Matthew appear more frequently and in strategic locations, it appears that Matthew is the primary source for both sequences.

Despite the variations Sequence A and B are basically similar. They share the same chronological scheme, the same double account of portions of the trial of Jesus, the preference for the Matthaean material, a large number of identical quotations, a larger number of nearly identical quotations, and the same system of rubrics with only a slight variation in location of some rubrics.

The colophon in BM-18714 states that Daniel of Beth Batin and his servant, Isaac, created Sequence A. The same colophon is found in a nineteenth century manuscript in the Mingana collection and a number of words from the opening portion of the colophon are still legible in VS-268. In both BM-18714 and VS-268 the colophon is preceded by Matthew 27:62-66. The colophons in the manuscripts which present Sequence B are found following Luke 23:54-56, vary from each other as well as from the colophon in Sequence A, and do not refer to Daniel or Isaac.

The evidence from the colophons and the basic variations between the sequences indicate that Daniel and his disciple, Isaac, were not responsible for Sequence B. In view of the large number of identical quotations, Sequence B with its more intricate and more complete harmony is probably an elaboration of Sequence A.

The evidence which Spoer and Marmardji published clearly follows Sequence B of the Harclean Syriac Passion Harmony. The structural sequence of Spoer's evidence is identical with Sequence B in every respect. The evidence which Marmardji published differs only in three minor substitutions and one omission of small significance. Only in the second and sixth sections of additional evidence isolated by Spoer and Marmardji are there structural similarities with Sequence A.

The text of the Harclean Syriac Passion Harmony has been carefully accommodated to the text of the Harclean Syriac Version. The continued reproduction of the Harclean Syriac Passion Harmony in the twelfth and thirteenth centuries and even in the seventh century, in the case of Marmardji's evidence, is an important witness that

> in the period when the Peshitta was in use in the ecclesiastical circles, the clergy still felt a need for a more exact text type. Thus the Jacobite clergy introduced the Harclean text in liturgical use, according to the testimony of the manuscripts of the lectionaries.[1]

This preference for a more literal translation in liturgical usage is an interesting sidelight in the history of the Harclean Syriac text.

The question of the influence of theological motivations on variant readings of the Harclean Syriac Passion

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[1] Arthur Vööbus, Studies in the History of the Gospel Text in Syriac, Corpus Scriptorum Christianorum Orientalium, Vol. CXXVIII (Louvain: L. Durbecq, 1951), p. 122.

Harmony must be answered negatively. The rigorous accommodation to the text of the Harclean Syriac Version obliterated any readings with a theological bias, if indeed such readings ever had been present.

The examination of the role and relationships of the Harclean Syriac Passion Harmony in a broader context shows clearly that the Harclean Syriac Passion Harmony is an independent harmonization of the Passion narrative constructed on a different plan from the secondary and tertiary witnesses to the Diatessaron of Tatian. Although there are similarities which appear to be more than coincidental in the six sections which Spoer and Marmardji isolated, the overall chronological scheme and the order of topics exhibit basic differences. In both the Eastern and Western groups of secondary and tertiary witnesses to the Diatessaron of Tatian the material from the gospels has been rearranged to suit the understanding of the harmonizer of the model on which all are based. There are basic rearrangements in each of the gospels which are common to all witnesses. The extent and pattern of the rearrangements in the editions of the Arabic Diatessaron, the Tuscan and Venetian Old Italian Harmonies, the Liège Diatessaron, and Codex Fuldensis are too striking to be coincidences, but rather represent the work of a careful harmonizer who created an intricate and elaborate harmony.

The Harclean Syriac Passion Harmony, on the other hand, quotes the material from the gospels in the order in which the material appears in the gospels themselves. In order to accomplish this, the trial of Jesus is described in a mosaic drawn from Matthew, Mark, and John and then a duplicate account is given exclusively in Lukan form. The comparison of the order of topics in the Harclean Syriac Passion Harmony and in the Arabic Diatessaron also confirms the independence of the Harclean Syriac Passion Harmony from the secondary and tertiary witnesses to the Diatessaron of Tatian. The omission of John 14-17 only in the Harclean Syriac Passion Harmony is an additional confirmation.

The Harclean Syriac Passion Harmony, then, is an independent harmony of the Passion narrative which is not directly influenced by Tatian's Diatessaron either in structure or text. It is constructed on the same general plan and uses the same general methodology, but is far less creatively and skillfully done. The structural inferiority of the Harclean Syriac Passion Harmony is evidenced both in the lack of chronological control and in the less skillfully constructed mosaic of texts. Sequence A is even less artfully constructed than Sequence B of the Harclean Syriac Passion Harmony.

The Harclean Syriac Passion Harmony does, however, represent an important and independent stage in the process of constructing harmonies of the Passion narrative. A consecutive text of the Harmony, with an apparatus of variant readings, is given in the Appendix.

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# APPENDIX

## COLLATION OF THE HARCLEAN SYRIAC PASSION HARMONY

ܩܪܝܢܐ ܕܪܡܫܐ ܕܚܡܫܐ ܒܫܒܐ ܕܚܫܐ. ܒܠܘܩܐ.

ܩܪܝܒ ܗܘܐ ܕܝܢ ܥܐܕܐ ܕܦܛܝܪ̈ܐ ܗܘ ܕܡܬܩܪܐ ܦܨܚܐ܀ ܘܒܥܝܢ ܗܘܘ ܪ̈ܒܝ ܟܘܡܪ̈ܐ ܘܣܦܪ̈ܐ ܕܐܝܟܢܐ ܢܩܛܠܘܢܝܗܝ. ܕܚܠܝܢ ܗܘܘ ܓܝܪ ܡܢ ܥܡܐ. ܥܠ ܕܝܢ ܣܛܢܐ ܒܝܗܘܕܐ ܗܘ ܕܡܬܩܪܐ ܐܣܟܪܝܘܛܐ. ܕܐܝܬܘܗܝ ܗܘܐ ܚܕ ܡܢ ܡܢܝܢܐ ܕܬܪ̈ܥܣܪ܀ ܘܐܙܠ ܡܠܠ ܥܡ ܪ̈ܒܝ ܟܘܡܪ̈ܐ ܘܠܐܣܛܪܛܓ̈ܐ ܕܗܝܟܠܐ. ܐܝܟܢܐ ܕܢܫܠܡܝܘܗܝ ܗܘܐ ܠܗܘܢ. ܘܚܕܝܘ. ܘܐܫܬܘܝܘ ܟܣ̈ܦܐ ܕܢܬܠܘܢ ܠܗ. ܘܐܫܬܘܕܝ. ܘܒܥܐ ܗܘܐ ܦܘܪܣܐ ܙܒܢܐ ܕܢܫܠܡܝܘܗܝ ܠܗܘܢ. ܠܒܪ ܟܢܫܐ܀ ܐܬܐ ܕܝܢ ܝܘܡܐ ܕܦܛܝܪ̈ܐ ܕܒܗ ܘܠܐ ܗܘܐ ܕܢܬܢܟܣ ܦܨܚܐ. | ܩܪܒܘ ܬܠܡܝ̈ܕܐ ܠܘܬ ܝܫܘܥ ܟܕ ܐܡܪܝܢ. ܐܝܟܐ ܨܒܐ ܐܢܬ ܕܢܛܝܒ ܠܟ ܠܡܐܟܠ ܦܨܚܐ.| ܘܫܕܪ ܠܦܛܪܘܣ ܘܠܝܘܚܢܢ ܟܕ ܐܡܪ. ܙܠܘ ܛܝܒܘ ܠܢ ܦܨܚܐ ܕܢܐܟܘܠ. ܗܢܘܢ ܕܝܢ ܐܡܪܘ ܠܗ. | ܐܝܟܐ ܨܒܐ ܐܢܬ. ܕܢܛܝܒ ܠܟ ܠܡܐܟܠ ܦܨܚܐ.| ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ. ܗܐ ܟܕ ܥܐܠܝܢ ܠܡܕܝܢܬܐ. ܦܓܥ ܒܟܘܢ ܓܒܪܐ ܕܛܥܝܢ ܩܘܠܬܐ ܕܡܝ̈ܐ. ܐܬܢܩܦܘܗܝ ܠܒܝܬܐ ܗܘ

# APPENDIX

## COLLATION OF THE HARCLEAN SYRIAC PASSION HARMONY

Rubric 1 ܡܫܪܝܢܢ ܕܝܢ ܫܪܒܐ ܕܚܫܐ ܕܡܪܢ. ܒܠܘܩܐ.

Lk.22:1-7 ܩܪܝܒ ܗܘܐ ܕܝܢ: ܥܐܕܐ ܕܦܛܝܪ̈ܐ ܗܘ ܕܡܬܐܡܪ ܦܨܚܐ܀ ܘܒܥܝܢ
ܗܘܘ ܪ̈ܒܝ ܟܗܢ̈ܐ ܘܣܦܪ̈ܐ ܕܐܝܟܢܐ ܢܩܛܠܘܢܝܗܝ. ܕܚܠܝܢ ܗܘܘ ܓܝܪ
ܡܢ ܥܡܐ܀ ܥܠ ܕܝܢ ܣܛܢܐ: ܒܝܗܘܕܐ ܗܘ ܕܡܬܩܪܐ ܐܣܟܪܝܘܛܐ.
ܕܐܝܬܘܗܝ ܗܘܐ ܚܕ ܡܢ ܡܢܝܢܐ ܕܬܪ̈ܥܣܪ܀ ܘܐܙܠ ܡܠܠ ܥܡ
ܪ̈ܒܝ ܟܗܢ̈ܐ ܘܣܦܪ̈ܐ ܘܐܣܛܪܛܝܓܐ ܕܗܝܟܠܐ. ܐܝܟܢܐ ܕܢܫܠܡܝܘܗܝ
ܗܘܐ ܠܗܘܢ. ܘܚܕܝܘ. ܘܐܫܬܘܕܝܘ ܟܣܦܐ ܕܢܬܠܘܢ ܠܗ. ܘܐܘܕܝ.
ܘܒܥܐ ܗܘܐ ܟܘܫܪܐ ܙܒܢܐ ܕܢܫܠܡܝܘܗܝ ܠܗܘܢ. ܠܒܪ ܡܢ ܟܢܫܐ܀
ܐܬܐ ܕܝܢ ܝܘܡܐ ܕܦܛܝܪ̈ܐ: ܕܒܗ ܙܕܩ ܗܘܐ ܕܢܬܢܟܣ ܦܨܚܐ. |
Mt.26:17b-e ܩܪܒܘ ܬܠܡܝ̈ܕܐ ܠܘܬ ܝܫܘܥ ܟܕ ܐܡܪܝܢ. ܐܝܟܐ ܨܒܐ ܐܢܬ ܕܢܛܝܒ
Lk.22:8-9a ܠܟ ܠܡܐܟܠ ܦܨܚܐ: | ܘܫܕܪ ܠܦܛܪܘܣ ܘܠܝܘܚܢܢ ܟܕ ܐܡܪ.
Mt.26:17c-e ܙܠܘ ܛܝܒܘ ܠܢ ܦܨܚܐ ܕܢܐܟܘܠ: ܗܢܘܢ ܕܝܢ ܐܡܪܘ ܠܗ. |
Lk.22:10-11a ܐܝܟܐ ܨܒܐ ܐܢܬ ܕܢܛܝܒ ܠܟ ܠܡܐܟܠ ܦܨܚܐ. | ܗܘ ܕܝܢ
ܐܡܪ ܠܗܘܢ. ܗܐ ܟܕ ܥܐܠܝܢ ܠܡܕܝܢܬܐ. ܢܦܓܥ ܒܟܘܢ
ܓܒܪܐ ܕܛܥܝܢ ܡܐܢܐ ܕܡܝܐ: ܗܠܟܘ ܒܬܪܗ ܠܒܝܬܐ ܗܘ.

ܕܢܐܟܠ ܠܗ· ܘܐܬܡܠܟܘܢ ܠܡܪܗ ܕܝܫܘܥ· ܐܡܪ ܠܗܘܢ ܙܠܘ ܠܟܢ·:· |

ܪܒܢ ܕܝܢ ܐܡܪ ܐܬܬܐ ܫܥܬܝ· ܠܘܬܟ ܥܒܕ ܐܢܐ ܦܣܚܐ ܥܡ Mt. 26:18d-e

ܬܠܡܝܕܝ ܕܝܠܝ·:· | ܘܗܘܐ ܡܚܘܐ ܠܟܘܢ ܥܠܝܬܐ ܪܒܬܐ ܡܫܘܝܐ Mk. 14:15

ܕܡܛܝܒܐ· ܬܡܢ ܬܛܝܒܘܢ ܠܢ·:· | ܟܕ ܐܙܠܘ ܕܝܢ ܐܫܟܚܘ ܐܝܟܢ Lk. 22:13

ܕܐܡܪ ܠܗܘܢ· ܘܛܝܒܘ ܦܣܚܐ· |

ܕܡܘܕܥܐ ܡܘܪܘܢ ܕܡܫܚܐ ܬܡܢ ܕܦܪܐ· ܒܨܦܪܐ ܦܪܘܫ· Rubric 2

ܘܗܘܐ ܟܕ ܫܠܡ ܝܫܘܥ ܟܠܗܘܢ ܡܠܝܐ ܗܠܝܢ ܐܡܪ Mt. 26:1-13

ܠܬܠܡܝܕܘܗܝ· ܝܕܥܝܢ ܐܢܬܘܢ ܕܒܬܪ ܬܪܝܢ ܝܘܡܝܢ ܗܘܐ ܦܣܚܐ·

ܘܒܪܗ ܕܐܢܫܐ ܡܫܬܠܡ ܠܡܙܕܩܦܐ·:· ܗܝܕܝܢ ܐܬܟܢܫܘ ܪܒܢܝ

ܟܗܢܝܐ ܘܣܦܪܝܐ ܘܩܫܝܫܐ ܕܥܡܐ· ܠܕܪܬܗ ܕܪܒ ܟܗܢܝܐ ܗܘ

ܕܡܬܩܪܐ ܩܝܦܐ· ܘܐܬܡܠܟܘ ܐܟܚܕܐ ܕܝܫܘܥ ܒܢܟܠܐ

ܝܚܕܘܢ ܘܝܩܛܠܘܢ· ܐܡܪܝܢ ܗܘܘ ܕܝܢ ܕܠܐ ܒܥܐܕܐ· ܐܝܟܢܐ ܕܠܐ

ܫܓܘܫܝܐ ܝܗܘܐ ܒܥܡܐ·:· ܟܕ ܕܝܢ ܝܫܘܥ ܗܘܐ ܒܒܝܬ

ܥܢܝܐ· ܒܒܝܬܗ ܕܫܡܥܘܢ ܗܘ ܓܪܒܐ· ܩܪܒܬ ܠܗ ܐܢܬܬܐ

ܕܐܝܬ ܠܗ ܩܠܩܠܬܐ ܕܡܘܪܘܢ ܣܓܝ ܝܩܝܪܐ· ܘܫܦܟܬܗ ܗܘܐ

ܥܠ ܪܝܫܗ ܟܕ ܣܡܝܟ· ܟܕ ܚܙܘ ܕܝܢ ܬܠܡܝܕܘܗܝ ܕܝܠܗ· ܐܬܒܐܫܘ·

ܡܢ ܐܦܝܟ. ܠܡܢܐ ܐܬܝܬ ܠܗܪܟܐ.[2] ܟܕ ܗܘܐ ܝܘܡܐ ܗܘܐ
ܠܡܐܟܘܠ ܦܨܚܐ: ܘܬܛܝܒܘܢ ܠܦܨܚܐ. ܡܢ ܩܕܡ ܕܝ
ܝܫܘܥ ܐܡܪ ܠܗܘܢ. ܠܡܢܐ ܦܩܕܬ ܢܛܝܒ ܐܬܟܘܢ ܠܬܠܬܐ.
ܥܕܡܐ ܝܘܡܐ ܚܕ ܕܝܬܒܝܢ ܟܕ. ܘܡܬܚܙܝܢ ܝܘܡܐ ܠܦܨܚܐ ܐܬܐ
5 ܠܗܘܢ ܟܡܐ ܟܠܡܐ. ܠܐ ܕܝܢ ܠܗ ܘܡܬܚܙܝܢ ܐܬܐ ܠܗܘܢ:[2]* ܘܡܢ
ܐܦܝܬܐ ܝܘܡܐ ܗܘܐ ܡܩܒܠܝܢ ܗܘܐ ܠܗ ܟܠ ܝܘܡܢܐ ܕܡܢܗ:
ܐܝܟ ܕܡܦܩܕ ܗܘܐ ܕܝܫܘܥ: ܐܡܪ ܐܦܢ ܐܬܐ ܠܗܘܢ: ܕܐܬܐ
ܕܬܐ ܬܬܛܝܒܘܢ ܡܛܝܒܐ ܗܘܐ ܠܡܐܟܠ ܦܨܚܐ. ܘܐܦܢ ܟܠܗ ܐܝܠ
ܗܢܘ ܕܝܫܘܥ ܗܘܐ ܠܡܐܟܠ ܦܨܚܐ:[2]*

10 ܩܪܝܢܐ ܕܥܪܘܒܬܐ ܕܚܡܫܐ ܒܫܒܐ ܕܦܨܚܐ. ܕܨܦܪܐ. Rubric 3

ܩܕܡ ܕܝܢ ܥܐܕܐ ܕܦܨܚܐ. ܟܕ ܝܕܥ ܗܘܐ ܝܫܘܥ:[2] ܕܐܬܬ Jn. 13:1-11
ܫܥܬܗ ܕܢܫܢܐ: ܡܢ ܥܠܡܐ ܗܢܐ ܠܘܬ ܐܒܐ. ܟܕ ܐܚܒ
ܠܕܝܠܗ ܕܒܥܠܡܐ. ܠܚܪܬܐ ܐܚܒ ܐܢܘܢ:* ܘܟܕ ܗܘܬ ܚܫܡܝܬܐ. ܟܕ ܣܛܢܐ ܐܪܡܝ
15 ܗܘܐ ܒܠܒܗ ܕܝܗܘܕܐ ܒܪ ܫܡܥܘܢ ܣܟܪܝܘܛܐ. ܐܝܟܢܐ
ܕܢܫܠܡܝܘܗܝ:* ܟܕ ܕܝܢ ܝܕܥ ܗܘܐ ܝܫܘܥ ܕܟܠܡܕܡ ܝܗܒ

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[illegible]
[illegible]
[illegible]

ܩܪܝܢܐ ܕܥܠܬ ܦܨܚܐ: ܕܝܘܚܢܢ. Rubric 4

ܟܕ ܗܟܝܠܐ ܐܫܝܓ ܪ̈ܓܠܝܐ ܕܝܠܗܘܢ: ܘܢܣܒ ܡܐܢܝܐ ܕܝܠܗ: Jn. 13:12-18
ܟܕ ܐܣܬܡܟ ܗܘܐ. ܐܡܪ ܠܗܘܢ. ܝܕܥܝܢ ܐܢܬܘܢ ܡܐ ܥܒܕܬ
ܠܟܘܢ:܀ ܐܢܬܘܢ ܩܪܝܢ ܐܢܬܘܢ ܠܝ ܡܠܦܢܐ ܘܡܪܝܐ.
ܘܫܦܝܪܐ. ܐܡܪܝܢ ܐܢܬܘܢ. ܐܢܐ ܗܘܐ܀ ܐܢ ܗܟܝܠܐ ܐܢܐ
ܡܪܝܐ ܘܡܠܦܢܐ. ܪ̈ܓܠܐ ܕܝܠܟܘܢ ܐܫܝܓܬ. ܐܦ ܐܢܬܘܢ
ܚܝܒܝܢ ܐܢܬܘܢ: ܠܡܫܝܓܘ ܪ̈ܓܠܐ ܕܚܕܕܐ. ܬܘܦܣܐ ܓܝܪ
ܝܗܒܬ ܠܟܘܢ: ܕܐܝܟܢܐ ܕܐܢܐ ܥܒܕܬ ܠܟܘܢ. ܐܦ ܐܢܬܘܢ
ܬܥܒܕܘܢ. ܐܡܝܢ ܐܡܝܢ. ܐܡܪ ܐܢܐ ܠܟܘܢ: ܕܠܝܬ ܥܒܕܐ
ܕܪܒ ܡܢ ܡܪܗ ܕܝܠܗ: ܘܠܐ ܫܠܝܚܐ ܕܪܒ
ܡܢ ܗܘ ܕܫܕܪܗ. ܐܢ ܗܠܝܢ ܝܕܥܝܢ ܐܢܬܘܢ: ܛܘܒܝܟܘܢ
ܐܢܬܘܢ. ܐܢ ܬܥܒܕܘܢ ܐܢܝܢ܀ ܠܐ ܥܠ ܟܠܟܘܢ ܐܡܪ
ܐܢܐ: ܐܢܐ ܓܝܪ ܝܕܥ ܐܢܐ ܠܡܢܘܢ ܕܓܒܝܬ. ܐܠܐ
ܐܝܟܢܐ ܕܬܬܡܠܐ ܟܬܒܐ: ܕܗܘ ܕܐܟܠ ܥܡܝ ܠܚܡܐ.
ܐܪܝܡ ܥܠܝ ܥܩܒܗ ܕܝܠܗ.ܕ |/

ܘܗܘ ܦܠܚܝܢ ܡܢܝܐ ܕܚܫܐ ܗܘ ܠܦܘܩܢܐ ܕܡܬܚܫܒܝܢ ܥܡ ܐܒ̈ܗܬܐ
ܐܘ ܬܫܡܫܬܐ. ܡܛܠ: ܡܢ ܩܘܡܘ ܠܦܘܬ ܢܡܘܣܐ. ܡܢܝܢܐ ܕܦܨܚܐ Rubric 6
ܕܐܘܪܚܐ ܕܐܬܚܫܒܬ. ܒܚܕܐ ܕܦܘܪܩܢܐ ܕܢܦܫܐ ܕܚܫܒܐ ܕܦܫܬܐ.
ܟܕ ܗܘܐ ܕܝܢ ܪܡܫܐ ܣܡܝܟ ܗܘܐ ܥܡ ܬܪ̈ܥܣܪ ܬܠܡܝܕ̈ܘܗܝ.܀ | ܐܣܬܡܟܘ ܘܫܠܝ̈ܚܐ Mt.26:20a Lk.22:14b-16
ܥܡܗ. ܘܐܡܪ ܠܗܘܢ. ܪܓܝܓܘ ܪܓܝܓܬ: ܕܗܢܐ ܦܨܚܐ ܐܟܘܠ ܥܡܟܘܢ ܩܕܡ
ܕܐܚܫ. ܐܡܪ ܐܢܐ ܓܝܪ ܠܟܘܢ: ܕܠܐ ܬܘܒ ܐܟܘܠܝܘܗܝ: ܥܕܡܐ
ܕܢܫܬܠܡ ܒܡܠܟܘܬܐ ܕܐܠܗܐ.܀ | ܘܟܕ ܗܘܘ ܐܟܠܝܢ ܐܡܪ. ܐܡܝܢ Mt.26:21
ܐܡܪ ܐܢܐ ܠܟܘܢ: ܕܚܕ ܡܢܟܘܢ ܢܫܠܡܢܝ ܠܝ.܀ | ܘܗܢܘܢ ܫܪܝܘ Lk.22:23
ܠܡܒܥܐ ܠܗܘܢ: ܕܡܢܘ ܐܝܬܘܗܝ ܡܢܗܘܢ: ܗܘ ܕܗܕܐ
ܥܬܝܕ ܠܡܣܥܪ.܀ | ܘܟܕ ܚܫܡܝܬܐ ܗܘܬ. ܐܟܠܩܪܨܐ ܡܢ Jn.13:2
ܩܕܡ ܐܪܡܝ ܗܘܐ ܒܠܒܗ ܕܝܗܘܕܐ ܒܪ ܫܡܥܘܢ ܣܟܪܝܘܛܐ:
ܐܝܟܢܐ ܕܢܫܠܡܝܘܗܝ.܀ | ܘܟܕ ܣܡܝܟܝܢ ܘܐܟܠܝܢ. ܐܡܪ ܝܫܘܥ. Mk.14:18-20a
ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ: ܕܚܕ ܡܢܟܘܢ ܢܫܠܡܢܝ ܠܝ: ܗܘ ܕܐܟܠ
ܥܡܝ. ܗܢܘܢ ܕܝܢ ܫܪܝܘ ܠܡܬܬܥܝܩܘ ܘܠܡܐܡܪ ܠܗ ܚܕ
ܚܕ. ܕܠܡܐ ܐܢܐ: ܗܘ ܕܝܢ ܗܘ ܥܢܐ ܐܡܪ.܀ |

ܐܡܝܢ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ. ܕܠܐ ܐܝܬ ܥܒܕܐ ܕܪܒ ܡܢ ܡܪܐ Jn. 13:16-19
ܕܝܠܗ. ܘܠܐ ܫܠܝܚܐ ܕܪܒ ܡܢ ܗܘ ܕܫܕܪܗ. ܐܢ ܗܠܝܢ ܝܕܥܝܢ
ܐܢܬܘܢ: ܛܘܒܝܟܘܢ ܐܢܬܘܢ: ܐܢ ܬܥܒܕܘܢ ܐܢܝܢ.܀ ܠܘ
ܥܠ ܟܠܟܘܢ ܐܡܪ ܐܢܐ: ܐܢܐ ܝܕܥ ܐܢܐ ܠܗܢܘܢ ܕܓܒܝܬ.
ܐܠܐ ܐܝܟܢܐ ܕܢܬܡܠܐ ܟܬܒܐ: ܕܗܘ ܕܐܟܠ ܥܡܝ ܠܚܡܐ: ܐܪܝܡ 5
ܥܠ ܥܩܒܐ ܕܝܠܗ. ܡܢ ܗܫܐ ܐܡܪ ܐܢܐ ܠܟܘܢ: ܥܕܠܐ ܬܗܘܐ.
ܐܝܟܢܐ ܕܡܐ ܕܗܘܬ. ܬܗܝܡܢܘܢ ܕܐܢܐ ܐܢܐ.܀ | ܒܪܡ ܗܐ Lk. 22:21
ܐܝܕܗ ܕܗܘ ܕܡܫܠܡ ܠܝ ܥܡܝ ܥܠ ܦܬܘܪܐ.܀ | ܗܠܝܢ ܟܕ ܐܡܪ ܝܫܘܥ: Jn. 13:21-22
ܐܬܥܙܙ ܒܪܘܚܗ ܘܣܗܕ. ܘܐܡܪ. ܐܡܝܢ ܐܡܝܢ ܐܡܪ ܐܢܐ
ܠܟܘܢ: ܕܚܕ ܡܢܟܘܢ ܢܫܠܡܢܝ. ܚܝܪܝܢ ܗܘܘ ܗܟܝܠ ܬܠܡܝܕܐ 10
ܒܚܕܕܐ: ܟܕ ܡܬܥܩܝܢ ܗܘܘ ܕܥܠ ܡܢܘ ܐܡܪ.܀ | ܘܟܕ Mt. 26:22
ܡܬܟܪܝܢ ܛܒ: ܫܪܝܘ ܠܡܐܡܪ ܠܗ ܟܠܚܕ ܡܢܗܘܢ. ܠܡܐ:
ܐܢܐ ܐܢܐ ܡܪܝ.܀ | ܐܝܬ ܗܘܐ ܕܝܢ ܕܤܡܝܟ ܚܕ ܡܢ ܬܠܡܝܕܐ Jn. 13:23-26c
ܕܝܠܗ ܒܥܘܒܗ ܕܝܫܘܥ: ܗܘ ܕܪܚܡ ܗܘܐ ܝܫܘܥ. ܪܡܙ ܠܗ
ܗܟܝܠ ܫܡܥܘܢ ܟܐܦܐ: ܕܢܫܐܠܝܘܗܝ ܕܡܢܘ ܐܝܬܘܗܝ ܗܘ 15
ܕܡܛܠܬܗ ܐܡܪ. ܗܘ ܕܝܢ ܢܦܠ ܥܠ ܚܕܝܗ ܕܝܫܘܥ: ܐܡܪ

ܠܗ. ܡܪܝ: ܡܢܘ ܐܝܬܘܗܝ ܡܫܠܡܢܐ. ܗܘ ܐܝܬܘܗܝ ܠܗܘ

Mk. 14:20b ܕܐܟܠ ܥܡ ܬܪܝܢ ܟܠܐ ܠܚܡܐ ܐܝܬܝ.:. | ܚܕ ܡܢ ܬܪܥܣܪܐ.:. | ܗܘ

Mt. 26:23b-24b ܕܨܒܥ ܐܝܕܗ ܥܡܝ ܒܠܓܬܐ. ܗܘ ܢܫܠܡܢܝ ܠܝ. ܘܒܪܗ ܕܝܢ ܕܐܢܫܐ

ܐܙܠ: ܐܝܟܢܐ ܕܟܬܝܒ ܥܠܘܗܝ. ܘܝ ܕܝܢ ܠܓܒܪܐ ܗܘ: ܕܒܐܝܕܗ

Mk. 14:21c-e ܒܪܗ ܕܐܢܫܐ ܡܫܬܠܡ.:. | ܦܩܚ ܗܘܐ ܠܗ: ܐܠܘ ܠܐ

Mt. 26:25-28 ܐܬܝܠܕ ܓܒܪܐ ܗܘ.:. | ܥܢܐ ܕܝܢ ܝܗܘܕܐ ܗܘ ܕܡܫܠܡ ܠܗ.

ܐܡܪ. ܕܠܡܐ ܐܢܐ ܗܘ ܪܒܝ. ܐܡܪ ܠܗ ܐܢܬ ܐܡܪܬ. ܟܕ ܕܝܢ

ܗܢܘܢ ܐܟܠܝܢ: ܢܣܒ ܝܫܘܥ ܠܚܡܐ. ܘܒܪܟ ܘܩܨܐ

ܘܝܗܒ ܗܘܐ ܠܬܠܡܝܕܘܗܝ ܘܐܡܪ. ܣܒܘ ܐܟܘܠܘ. ܗܢܐ ܐܝܬܘܗܝ

ܦܓܪܝ ܕܝܠܝ.:. ܘܢܣܒ ܟܣܐ. ܘܒܪܟ. ܘܝܗܒ ܠܗܘܢ

ܘܐܡܪ: ܐܫܬܘ ܡܢܗ ܟܠܟܘܢ. ܗܢܐ ܓܝܪ ܐܝܬܘܗܝ ܕܡܝ

ܕܝܠܝ ܗܘ ܕܕܝܬܩܐ ܚܕܬܐ: ܗܘ ܕܚܠܦ ܣܓܝܐܐ ܡܬܐܫܕ

Lk 22:19e<br>Mt. 26:29 ܠܫܘܒܩܢܐ ܕܚܛܗ̈ܐ.:. | ܗܕܐ ܥܒܕܘ ܠܥܘܗܕܢܐ ܕܝܠܝ.:. | ܐܡܪ ܐܢܐ

ܕܝܢ ܠܟܘܢ: ܕܠܐ ܐܫܬܐ ܡܢ ܗܫܐ ܡܢ ܝܠܕܐ ܗܢܐ ܕܓܦܬܐ:

ܥܕܡܐ ܠܝܘܡܐ ܗܘ ܕܐܫܬܝܘܗܝ ܥܡܟܘܢ ܚܕܬܐ

Lk 22:28-30 ܒܡܠܟܘܬܗ ܕܐܒܝ.:. | ܐܢܬܘܢ ܕܝܢ ܐܝܬܝܟܘܢ ܗܢܘܢ

ܕܩܘܝܬܘܢ ܥܡܝ ܒܢܣܝܘܢܐ ܕܝܠܝ. ܘܐܢܐ ܡܫܠܡ ܠܟܘܢ
ܕܡܫܠܡ. ܐܝܟܢܐ ܕܫܠܡ ܠܝ ܐܒܝ ܕܝܠܝ. ܡܠܟܘܬܐ: ܕܬܐܟܠܘܢ
ܘܬܫܬܘܢ ܥܠ ܦܬܘܪܐ ܕܝܠܝ ܒܡܠܟܘܬܐ ܕܝܠܝ. ܘܬܬܒܘܢ ܥܠ
ܬܪܬܥܣܪ ܟܘܪܣܘܬܐ. ܟܕ ܕܝܢܝܢ ܐܢܬܘܢ ܠܬܪܬܥܣܪ ܫܒܛܐ
ܕܐܝܣܪܐܝܠ ❖ | ܘܟܕ ܨܒܥ ܠܠܚܡܐ ܝܗܒ ܠܝܗܘܕܐ ܒܪ ܫܡܥܘܢ Jn.13:26b-30
ܐܣܟܪܝܘܛܐ. ܘܒܬܪ ܠܠܚܡܐ ܗܝܕܝܢ ܥܠ ܒܗ ܣܛܢܐ.
ܐܡܪ ܗܟܝܠ ܠܗ ܝܫܘܥ. ܗܘ ܕܥܒܕ ܐܢܬ: ܥܒܕ. ܥܓܠ: ܗܕܐ
ܕܝܢ: ܠܐ ܐܢܫ ܝܕܥ ܡܢ ܗܢܘܢ ܕܡܣܬܡܟܝܢ ܗܘܘ: ܠܡܢܐ
ܐܡܪ ܠܗ ❖ ܐܢܫܝܢ ܓܝܪ ܡܣܒܪܝܢ ܗܘܘ: ܡܛܠ ܕܓܠܘܣܩܡܐ
ܐܝܬ ܗܘܐ ܠܝܗܘܕܐ: ܕܐܡܪ ܠܗ ܝܫܘܥ. ܙܒܢ ܡܕܡ ܕܡܬܒܥܐ
ܐܝܬ ܠܢ ܠܥܐܕܐ. ܐܘ ܕܠܡܣܟܢܐ ܢܬܠ ܡܕܡ ❖ ܟܕ ܢܣܒ
ܗܟܝܠ ܗܘ ܠܠܚܡܐ: ܡܚܕܐ ܢܦܩ. ܐܝܬܝܗ ܗܘܬ ܕܝܢ ܠܠܝܐ
ܟܕ ܢܦܩ: | ܩܪܝܢܐ ܕܩܘܡܐ ܩܕܡܝܐ ܕܠܠܝܐ ܕ... ܕܥܪܘܒܬܐ **Rubric 7**
ܕܚܡܫܐ: ܒܫܒܐ. ܘܐܡܪ ܝܫܘܥ. ܗܫܐ ܐܫܬܒܚ ܒܪܗ ܕܐܢܫܐ. Jn. 13:31-32
ܘܐܠܗܐ: ܐܫܬܒܚ ܒܗ. ܐܦ ܐܠܗܐ ܡܫܒܚ ܠܗ ܗܘ ܒܗ.
ܘܡܚܕܐ ܡܫܒܚ ܠܗ ❖ | ܘܟܕ ܫܒܚܘ ܢܦܩܘ ܠܛܘܪܐ ܕܙܝܬܐ. Mt. 26:30-32

ܗܝܕܝܢ ܐܡܪ ܠܗܘܢ ܝܫܘܥ. ܟܠܟܘܢ ܐܢܬܘܢ ܬܬܟܫܠܘܢ ܒܝ ܒܠܠܝܐ
ܗܢܐ. ܟܬܝܒ ܓܝܪ: ܕܐܡܚܐ ܠܪܥܝܐ. ܘܢܬܒܕܪܘܢ ܥܪ̈ܒܐ
ܕܡܪܥܝܬܗ. ܒܬܪ ܕܝܢ ܕܩܡܬ ܐܢܐ: ܩܕܡ ܐܢܐ ܠܟܘܢ ܠܓܠܝܠܐ܀
ܐܡܪ ܕܝܢ ܡܪܢ. ܫܡܥܘܢ ܫܡܥܘܢ: ܗܐ ܣܛܢܐ ܫܐܠܟܘܢ Lk. 22:31-32
ܠܡܪܒܠܘ ܐܝܟ ܕܚܛܐ. ܐܢܐ ܕܝܢ ܐܬܟܫܦܬ ܡܛܠܬܟ.
ܐܝܟܢܐ ܕܠܐ ܬܚܣܪ ܗܝܡܢܘܬܟ: ܐܦ ܐܢܬ ܒܥܕܢ ܕ ܡܬܦܢܐ
ܐܢܬ ܣܥܘܕ ܐܚܝܟ܀ | ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ. ܡܪܢ. Jn. 13:36-37a
ܠܐܝܟܐ ܐܙܠ ܐܢܬ܀ ܥܢܐ ܠܗ ܝܫܘܥ. ܠܐܝܟܐ ܕܐܙܠ ܐܢܐ: ܠܐ ܡܫܟܚ ܐܢܬ
ܗܫܐ ܠܡܐܬܐ ܒܬܪܝ. ܠܚܪܬܐ ܕܝܢ ܬܐܬܐ. ܐܡܪ ܠܗ ܟܐܦܐ܀
ܡܪܢ. | ܥܡܟ ܡܛܝܒ ܐܢܐ: ܐܦ ܠܒܝܬ ܐܣܝܪܐ: ܘܠܡܘܬܐ Lk. 22:33c-e
ܠܡܐܙܠ܀ | ܘܡܛܠܡܢܐ ܠܐ ܡܨܐ ܐܢܐ ܠܡܐܬܐ ܠܟ ܗܫܐ. Jn. 13:37b-38d
ܢܦܫܝ ܕܝܢ ܚܠܦܝܟ ܣܐܡ ܐܢܐ. ܥܢܐ ܝܫܘܥ. ܢܦܫܟ
ܕܝܢ ܚܠܦܝ ܣܐܡ ܐܢܬ. ܐܡܝܢ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟ.
ܕܠܐ ܢܩܪܐ ܬܪܢܓܠܐ ܥܕܡܐ ܕܬܟܦܘܪ ܒܝ܀ | ܥܢܐ ܕܝܢ Mt. 26:33-34a
ܟܐܦܐ ܐܡܪ ܠܗ. ܐܢ ܟܠ ܟܠܗܘܢ ܢܬܟܫܠܘܢ ܒܟ.
ܐܢܐ ܡܡܬܘܡ ܠܐ ܡܬܟܫܠ ܐܢܐ܀ ܐܡܪ ܠܗ ܝܫܘܥ.

ܩܕܡ ܕܬܪܬܝܢ ܙܒܢܝܢ ܢܩܪܐ ܬܪܢܓܠܐ܂ | ܐܡܪ ܐܢܐ ܠܟ܂ Mk. 14:30b-c
ܕܬܠܬ ܙܒܢܝܢ ܬܟܦܘܪ ܒܝ܀ | ܬܠܬ ܙܒܢܝܢ ܬܟܦܘܪ ܒܝ܀ | ܕܠܐ ܝܕܥ ܐܢܬ Mt. 26:34e Lk. 22:34e
ܠܝ܀ | ܐܡܪ ܠܗ ܟܐܦܐ܂ ܐܦܢ ܬܗܘܐ ܡܣܬܢܩܐ ܠܝ Mt. 26:35
ܠܡܡܬ ܥܡܟ܂ ܠܐ ܐܟܦܘܪ ܒܟ܂ ܗܟܢ ܕܡܘܬܐ ܕܝܢ ܐܦ
ܟܠܗܘܢ ܬܠܡܝܕܘܗܝ ܐܡܪܘ܀ | ܐܡܪ ܠܗܘܢ ܝܫܘܥ܂ ܗܫܐ Jn. 16:31-32
ܡܗܝܡܢܝܢ ܐܢܬܘܢ܂ ܗܐ ܐܬܝܐ ܫܥܬܐ ܘܗܫܐ ܐܬܬ܂ ܕܬܬܒܕܪܘܢ
ܟܠ ܐܢܫ ܠܐܬܪܗ ܕܝܠܗ܂ ܘܠܝ ܠܒܠܚܘܕܝ ܬܫܒܩܘܢ܂ ܘܠܐ ܐܝܬܝ
ܠܒܠܚܘܕܝ܂ ܡܛܠ ܕܐܒܐ ܥܡܝ ܐܝܬܘܗܝ܀ | ܘܐܡܪ ܠܗܘܢ܂ ܟܕ Lk. 22:35-38
ܫܕܪܬܟܘܢ ܕܠܐ ܟܝܣܐ ܘܬܪܡܠܐ ܘܡܣܐܢܐ܂ ܕܠܡܐ ܡܕܡ
ܚܣܪ ܠܟܘܢ܂ ܗܢܘܢ ܕܝܢ ܐܡܪܘ܂ ܠܐ ܡܕܡ܂ ܐܡܪ ܗܘܐ ܠܗܘܢ܂
ܐܠܐ ܗܫܐ ܗܘ ܕܐܝܬ ܠܗ ܟܝܣܐ ܢܫܩܘܠ܂ ܗܟܢ ܕܡܘܬܐ ܐܦ
ܬܪܡܠܐ܂ ܘܡܢ ܕܠܝܬ ܠܗ܂ ܢܙܒܢ ܡܐܢܐ ܕܝܠܗ܂ ܘܢܙܒܢ ܣܦܣܪܐ܂
ܐܡܪ ܐܢܐ ܠܟܘܢ܂ ܕܐܦ ܗܕܐ ܕܟܬܝܒܐ ܙܕܩ ܕܬܫܬܠܡ
ܒܝ܂ ܗܝ ܕܐܡܪܐ ܕܥܡ ܥܘܠܐ ܐܬܡܢܝ܂ ܐܦ ܓܝܪ ܗܝ ܕܥܠܝ
ܡܫܬܠܡܐ ܐܝܬܝܗ܀ ܗܢܘܢ ܕܝܢ ܐܡܪܘ܂ ܡܪܢ܂ ܗܐ ܣܦܣܪܐ
ܗܪܟܐ ܬܪܝܢ܂ ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ܂ ܕܣܦܩܢ ܐܢܝܢ܀ |

ܗܠܝܢ ܟܕ ܐܡܪ ܝܫܘܥ ܢܦܩ ܥܡ ܬܠܡܝܕܘܗܝ ܠܥܒܪܐ ܕܢܚܠܐ Jn.18:1-2
ܕܩܕܪܘܢ: ܐܬܪܐ ܕܐܝܬ ܗܘܐ ܬܡܢ ܓܢܬܐ. ܠܗ ܕܥܠ ܗܘ ܘܬܠܡܝܕܘܗܝ.
ܝܕܥ ܗܘܐ ܕܝܢ ܐܦ ܝܗܘܕܐ ܗܘ ܕܡܫܠܡ ܠܗ ܠܗܘ ܐܬܪܐ. ܡܛܠ
ܕܙܒܢܝܢ ܣܓܝܐܢ ܐܬܟܢܫ ܗܘ ܝܫܘܥ ܬܡܢ ܥܡ ܬܠܡܝܕܘܗܝ. |
ܗܝܕܝܢ ܐܬܐ ܥܡܗܘܢ ܝܫܘܥ ܠܕܘܟܬܐ ܕܡܬܩܪܝܐ ܓܕܣܡܢ. ܘܐܡܪ Mt.26:36-38
ܠܬܠܡܝܕܐ: ܬܒܘ ܗܪܟܐ ܥܕܡܐ ܕܐܙܠ ܐܨܠܐ. ܘܕܒܪ
ܠܟܐܦܐ ܘܠܬܪܝܗܘܢ ܒܢܝ ܙܒܕܝ. ܫܪܝ ܠܡܬܟܪܝܘ
ܘܠܡܥܩܘ. ܗܝܕܝܢ ܐܡܪ ܠܗܘܢ: ܟܪܝܐ ܠܗ ܠܢܦܫܝ
ܥܕܡܐ ܠܡܘܬܐ. ܩܘܘ ܗܪܟܐ ܘܐܬܬܥܝܪܘ ܥܡܝ. |
ܘܟܕ ܗܘܐ ܒܐܬܪ ܕܘܟܬܐ ܐܡܪ ܠܗܘܢ: ܨܠܘ ܕܠܐ ܬܥܠܘܢ ܠܢܣܝܘܢܐ. Lk.22:40-41a
ܘܗܘ ܐܬܦܪܫ ܡܢܗܘܢ ܐܝܟ ܫܘܕܝ ܟܐܦܐ. | ܘܟܕ ܒܪܟ ܢܦܠ Mk.14:35
ܥܠ ܐܦܘܗܝ ܘܡܨܠܐ ܗܘܐ. ܐܝܟܢܐ ܕܐܢ ܡܫܟܚܐ ܬܥܒܪ
ܡܢܗ ܗܝ ܫܥܬܐ. | ܘܟܕ ܣܡ ܒܘܪܟܘܗܝ: ܡܨܠܐ ܗܘܐ ܘܐܡܪ. | Lk.22:41b-42a
ܐܒܐ. ܗܘ ܐܒܐ: ܟܠܗܝܢ ܡܫܟܚܢ ܠܟ. | ܐܢ ܨܒܐ ܐܢܬ ܐܥܒܪ Mk.14:36b Lk.22:42b-e
ܡܢܝ. ܟܣܐ ܗܢܐ. ܒܪܡ ܠܐ ܨܒܝܢܐ ܕܝܠܝ. ܐܠܐ ܗܘ
ܕܝܠܟ ܢܗܘܐ. | ܠܐ ܡܕܡ ܕܐܢܐ ܨܒܐ ܐܢܐ ܐܠܐ ܡܕܡ ܕܐܢܬ. | Mk.14:36e

Mt.26:40a ܘܐܬܐ ܠܘܬ ܬܠܡܝܕܘܗܝ. ܘܐܫܟܚ ܐܢܘܢ ܟܕ ܕܡܟܝܢ. ܘܐܡܪ
Mk.14:37b Mt.26:40b-42a ܠܫܡܥܘܢ܀ | ܫܡܥܘܢ ܕܡܟ ܐܢܬ ܗܘ܀ | ܗܟܢܐ ܠܐ
ܐܫܟܚܬܘܢ ܚܕܐ ܫܥܐ ܠܡܫܬܗܪܘ ܥܡܝ. ܐܬܬܥܝܪܘ ܘܨܠܘ.
ܕܠܐ ܬܥܠܘܢ ܠܢܣܝܘܢܐ. ܪܘܚܐ ܨܒܝܐ. ܦܓܪܐ ܕܝܢ.
Mt.26:39b ܡܚܝܠ܀ ܬܘܒ ܐܙܠ ܡܢ ܕܬܪܬܝܢ ܨܠܝ: | ܢܦܠ ܥܠ ܐܦܘܗܝ
Mt.26:42b-e ܘܨܠܝ܀ | ܘܐܡܪ ܐܒܝ. ܐܢ ܠܐ ܡܫܟܚܐ ܗܢܐ ܟܣܐ ܕܢܥܒܪ: ܐܠܐ ܐܢ ܐܫܬܝܬܗ.
Lk.22:43-45a ܐܝܟ ܨܒܝܢܟ. ܢܗܘܐ ܨܒܝܢܟ܀ | ܘܐܬܚܙܝ ܠܗ ܡܠܐܟܐ ܕܡܢ
ܫܡܝܐ ܕܡܚܝܠ ܗܘܐ ܠܗ. ܘܟܕ ܗܘܐ ܒܕܚܠܬܐ ܨܠܝ
ܡܚܦܛܐܝܬ ܛܒ ܗܘܐ. ܘܗܘܬ ܕܝܢ ܕܘܝܬܗ: ܐܝܟ ܢܛܦܬܐ
Mk.14:40a ܕܕܡܐ ܕܢܦܠܢ ܥܠ ܐܪܥܐ. ܘܟܕ ܩܡ ܡܢ ܨܠܘܬܗ܀ | ܘܟܕ
Lk.22:45b-46 ܗܦܟ ܐܬܐ܀ | ܐܬܐ ܠܘܬ ܬܠܡܝܕܘܗܝ. ܘܐܫܟܚ ܐܢܘܢ ܟܕ
ܕܡܟܝܢ ܡܢ ܥܩܬܐ. ܘܐܡܪ ܠܗܘܢ: ܡܢܐ ܕܡܟܝܢ ܐܢܬܘܢ. ܩܘܡܘ
Mk.14:40c-e ܨܠܘ. ܕܠܐ ܬܥܠܘܢ ܠܢܣܝܘܢܐ܀ | ܐܫܟܚ ܐܢܘܢ ܗܘܐ ܬܘܒ ܕܡܟܝܢ
Mt.26:44-46 ܕܥܝܢܝܗܘܢ ܝܩܝܪܢ ܗܘܝ. ܘܠܐ ܝܕܥܝܢ ܗܘܘ ܡܢܐ ܢܐܡܪܘܢ ܠܗ܀ | ܘܫܒܩ ܐܢܘܢ:
ܙܒܢܐ ܕܬܠܬ ܨܠܝ. ܘܗܝ ܗܝ ܡܠܬܐ ܐܡܪ. ܗܝܕܝܢ ܐܬܐ
ܠܘܬ ܬܠܡܝܕܘܗܝ. ܘܐܡܪ ܠܗܘܢ. ܕܡܟܘ ܡܟܝܠ ܘܐܬܬܢܝܚܘ. ܗܐ

ܡܛܬ ܫܥܬܐ. ܘܒܪܗ ܕܐܢܫܐ ܡܫܬܠܡ ܒܐܝܕܝ̈ܗܘܢ
ܕܚܛܝ̈ܐ. ܩܘܡܘ ܢܐܙܠ. ܗܐ ܗܘ ܕܡܫܠܡ ܠܝ ܡܛܐ.
[illegible] ܘܥܕ ܗܘ ܡܡܠܠ. Rubric 8 Mt.26:47-48
ܗܐ ܝܗܘܕܐ ܚܕ ܡܢ ܬܪܥܣܪ ܐܬܐ: ܘܥܡܗ ܟܢܫܐ ܣܓܝܐܐ: ܥܡ
ܣܝܦ̈ܐ ܘܚܘܛܪ̈ܐ: ܡܢ ܪ̈ܒܝ ܟܗܢܐ ܘܩܫܝ̈ܫܐ ܕܥܡܐ. ܗܘ ܕܝܢ ܕܡܫܠܡ
ܗܘܐ ܠܗ. ܝܗܒ ܠܗܘܢ ܐܬܐ ܟܕ ܐܡܪ. ܗܘ ܕܢܫܩ ܐܢܐ ܗܘܝܘ
ܐܚܘܕܘܗܝ. ܐܚܝܕܐܝܬ:◈ | ܘܐܘܒܠܘܗܝ ܙܗܝܪܐܝܬ:◈ | ܗܘ ܗܟܝܠ ܝܗܘܕܐ Mk.14:44c Jn.18:3-5
ܟܕ ܕܒܪ ܠܐܣܦܝܪ: ܘܡܢ ܪ̈ܒܝ ܟܗܢܐ ܘܦܪ̈ܝܫܐ ܡܫܡܫܢ̈ܐ.
ܐܬܐ ܠܬܡܢ ܥܡ ܢ̈ܗܝܪܐ ܘܠܡܦ̈ܐܕܐ ܘܙܝܢ̈ܐ. ܝܫܘܥ ܗܟܝܠ
ܟܕ ܝܕܥ ܟܠܗܝܢ ܗܠܝܢ ܕܐܬܝ̈ܢ ܥܠܘܗܝ. ܢܦܩ ܘܐܡܪ ܠܗܘܢ. ܠܡܢܘ
ܒܥܝܢ ܐܢܬܘܢ. ܐܡܪܝܢ ܠܗ: ܠܝܫܘܥ ܗܘ ܢܨܪܝܐ. ܐܡܪ ܠܗܘܢ ܝܫܘܥ.
ܐܢܐ ܐܢܐ: ܩܐܡ ܗܘܐ ܕܝܢ ܐܦ ܝܗܘܕܐ ܗܘ ܕܡܫܠܡ ܠܗ
ܥܡܗܘܢ:◈ | ܘܡܚܕܐ ܩܪܒ ܠܘܬ ܝܫܘܥ. ܘܐܡܪ. ܫܠܡ ܪܒܝ Mt.26:49-50a
ܘܢܫܩܗ. ܗܘ ܕܝܢ ܝܫܘܥ. ܐܡܪ ܠܗ:◈ | ܝܗܘܕܐ: ܒܢܘܫܩܬܐ Lk.22:48b-e
ܠܒܪܗ ܕܐܢܫܐ ܡܫܠܡ ܐܢܬ:◈ | ܚܒܪܝ. ܥܠ ܗܝ ܕܐܬܝܬ:◈ | Mt.26:50b
ܟܕ ܗܟܝܠ ܐܡܪ ܠܗܘܢ ܕܐܢܐ ܐܢܐ. ܐܙܠܘ ܠܒܣܬܪܗܘܢ. ܘܢܦܠܘ Jn.18:6-9

ܢܦܠܘ ܐܪܥܐ. ܬܘܒ ܗܟܝܠ ܫܐܠ ܐܢܘܢ. ܠܡܢܘ ܒܥܝܢ ܐܢܬܘܢ.
ܗܢܘܢ ܕܝܢ ܐܡܪܘ. ܠܝܫܘܥ ܗܘ ܢܨܪܝܐ.܀ ܐܡܪ ܝܫܘܥ: ܐܡܪܬ
ܠܟܘܢ: ܕܐܢܐ ܐܢܐ. ܐܢ ܗܟܝܠ ܠܝ ܒܥܝܢ ܐܢܬܘܢ: ܫܒܘܩܘ
ܠܗܠܝܢ ܢܐܙܠܘܢ. ܐܝܟܢܐ ܕܬܫܬܡܠܐ ܡܠܬܐ ܗܝ ܕܐܡܪ: ܕܗܢܘܢ ܕܝܗܒܬ
ܠܝ ܠܐ ܐܘܒܕܬ ܡܢܗܘܢ. ܘܠܐ ܚܕ܀ | ܗܝܕܝܢ ܩܪܒܘ ܠܘܬܗ. ܐܪܡܝܘ Mt. 26:50c-e
ܐܝܕܝܐ ܥܠ ܝܫܘܥ ܘܐܚܕܘܗܝ܀ | ܟܕ ܚܙܘ ܕܝܢ ܗܢܘܢ ܕܠܘܬܗ ܠܡܕܡ Lk. 22:49
ܕܗܘܝܐ ܗܘܬ. ܐܡܪܘ ܠܗ. ܡܪܢ. ܐܢ ܢܡܚܐ ܐܢܘܢ ܒܣܝܦܐ܀ |
ܫܡܥܘܢ ܗܟܝܠ ܟܐܦܐ: ܕܐܝܬ ܗܘܐ ܠܗ ܣܝܦܐ. ܫܡܛܗ ܘܡܚܝܗܝ Jn. 18:10
ܠܥܒܕܗ ܕܪܒ ܟܗܢܐ. ܘܩܛܥܗ ܠܐܕܢܗ ܕܝܡܝܢܐ. ܐܝܬܘܗܝ ܗܘܐ
ܕܝܢ ܫܡܗ ܕܥܒܕܐ ܡܠܟܘܣ܀ | ܗܘ ܥܢܐ ܕܝܢ ܗܘ ܝܫܘܥ ܐܡܪ: | Lk. 22:51a
ܠܬܠܡܝܕܘܗܝ. | ܫܒܘܩܘ ܥܕܡܐ ܠܗܕܐ܀ | ܐܦܢܐ ܣܝܦܐ ܒܬܝܩܗ. Jn. 18:11b Lk. 22:51b Jn. 18:11c-e
ܟܠ ܗܘ ܕܢܣܒ ܠܗ ܣܝܦܐ: ܒܣܝܦܐ ܢܡܘܬ܀ | ܐܘ ܣܒܪܝܢ ܐܢܬܘܢ Mt. 26:52b-54
ܕܠܐ ܡܫܟܚ ܐܢܐ ܠܡܫܐܠ. ܠܐܒܝ ܐܒܐ: ܕܠܐ ܡܢ
ܐܝܟ ܗܫܐ ܕܐܟܠܗܘܢ ܠܓܝܘܢܐ ܕܡܠܐܟܐ: ܘܢܩܝܡ ܠܝ ܗܫܐ ܝܬܝܪ ܡܢ
ܬܪܥܣܪ ܠܓܝܘܢܝܢ ܕܡܠܐܟܐ. ܐܝܟܢܐ ܗܟܝܠ ܢܫܬܡܠܘܢ ܟܬܒܐ:
ܡܛܠ ܕܗܟܢܐ ܙܕܩ ܠܡܗܘܐ܀ | ܘܟܕ ܓܫܗ ܠܐܕܢܗ ܐܚܠܡܗ܀ | Lk. 22:51c-e

ܒܗ̇ ܒܫܥܬܐ ܐܡܪ ܝܫܘܥ ܠܟܢ̈ܫܐ܀ | ܗܢܘܢ ܕܐܬܘ ܥܠܘܗܝ܂ Mt. 26:55a-b Lk. 22:52b-53

ܪ̈ܒܝ ܟܗܢܐ ܘܐܣܛܪ̈ܛܓܐ ܕܗܝܟܠܐ ܘܩܫܝ̈ܫܐ܂ ܐܝܟ ܕܥܠ ܓܝܣܐ

ܢܦܩܬܘܢ ܥܠܝ ܒܣܦܣܪ̈ܐ ܘܒܚܘܛܪ̈ܐ ܠܡܐܚܕܢܝ܂ ܟܕ ܟܠ ܝܘܡ

ܥܡܟܘܢ ܗܘܝܬ ܒܗܝܟܠܐ܂ ܠܐ ܐܘܫܛܬܘܢ ܐܝ̈ܕܝܐ ܥܠܝ܂ ܐܠܐ

ܗܕܐ ܐܝܬܝܗ̇ ܫܥܬܟܘܢ ܘܫܘܠܛܢܐ ܕܚܫܘܟܐ܀ |

ܗܕܐ ܕܝܢ ܟܠܗ̇ ܗܘܬ܂ ܐܝܟܢܐ ܕܢܬܡܠܘܢ ܟܬ̈ܒܐ ܕܢܒ̈ܝܐ܂ ܗܝܕܝܢ Mt. 26:56

ܬܠܡ̈ܝܕܘܗܝ ܟܠܗܘܢ ܫܒܩܘܗܝ ܘܥܪܩܘ܀ | ܘܚܕ ܐܚܪܢ ܥܠܝܡܐ ܢܩܝܦ Mk. 14:51-52

ܠܗ܂ ܕܥܛܝܦ ܗܘܐ ܣܕܘܢܐ ܥܠ ܥܪܛܠܝܘܬܗ܂ ܘܐܚܕܘܗܝ ܥܠܝ̈ܡܐ܂ ܗܘ

ܕܝܢ ܟܕ ܫܒܩ ܣܕܘܢܐ ܥܪܛܠܝܐ܂ ܥܪܩ ܡܢ ܩܕܡܝܗܘܢ܀ | ܩܢܘܢܐ ܕܫܥܬܐ Rubric 9

ܕܬܫܥ ܫܥܝܢ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܗ ܕܡܫܝܚܐ܂ ܗܝܕܝܢ ܐܣܦܝܪ Jn. 18:12-15a

ܘܟܠܝܪܟܐ ܘܐܣܛܪ̈ܛܓܐ ܕܝܗܘ̈ܕܝܐ܂ ܐܚܕܘܗܝ ܠܝܫܘܥ ܘܐܣܪܘܗܝ܂

ܘܐܝܬܝܘܗܝ ܠܘܬ ܚܢܢ ܠܘܩܕܡ܂ ܐܝܬܘܗܝ ܗܘܐ ܕܝܢ ܚܡܘܗܝ

ܕܩܝܦܐ܂ ܗܘ ܕܐܝܬܘܗܝ ܗܘܐ ܪܒ ܟܗܢܐ ܕܫܢܬܐ ܗܝ܂ ܐܝܬܘܗܝ

ܗܘܐ ܕܝܢ ܩܝܦܐ܂ ܗܘ ܕܡܠܟ ܠܝܗܘ̈ܕܝܐ܂ ܕܦܩܚ ܕܚܕ ܓܒܪܐ ܢܡܘܬ

ܚܠܦ ܥܡܐ܀ ܫܡܥܘܢ ܗܘܐ ܕܝܢ ܟܐܦܐ ܘܐܚܪܢܐ ܬܠܡܝܕܐ܂ ܐܬܝܢ ܗܘܘ

ܠܒܬܪܗ܀ | ܥܡ ܢܛܘܪܐ܂ ܕܢܚܙܐ ܠܚܪܬܗ ܕܟܠ ܡܕܡ܀ | Mt. 26:58b

ܗܘ ܕܝܢ ܬܠܡܝܕܐ ܗܘ. ܐܝܬܘܗܝ ܗܘܐ ܝܕܝܥ ܠܪܒ ܟܗܢܐ. ܘܥܠ ܥܡ Jn. 18:15b-16
ܝܫܘܥ ܠܕܪܬܐ ܕܪܒ ܟܗܢܐ. ܗܘ ܕܝܢ ܫܡܥܘܢ. ܩܐܡ ܗܘܐ ܠܒܪ
ܬܪܥܐ ܠܒܪ. ܢܦܩ ܗܘܐ ܬܠܡܝܕܐ ܗܘ ܐܚܪܢܐ ܕܐܝܬܘܗܝ ܗܘܐ
ܝܕܝܥ ܠܪܒ ܟܗܢܐ. ܘܐܡܪ ܠܢܛܪܬ ܬܪܥܐ. ܘܐܥܠܗ ܠܫܡܥܘܢ.
ܘܥܠ ܠܓܘ. ܝܬܒ ܗܘܐ ܥܡ ܡܫܡܫܢܐ ܠܡܚܙܐ ܚܪܬܐ. Mt. 26:58c-e
ܐܡܪܐ ܗܘܬ ܠܗ ܥܠܝܡܬܐ ܢܛܪܬ ܬܪܥܐ ܠܫܡܥܘܢ. ܠܡܐ ܐܦ ܐܢܬ Jn. 18:17-24
ܡܢ ܬܠܡܝܕܘܗܝ ܐܢܬ ܕܓܒܪܐ ܗܢܐ. ܐܡܪ ܗܘ. ܠܐ ܐܢܐ. ܩܝܡܝܢ
ܗܘܘ ܕܝܢ ܥܒܕܐ ܘܡܫܡܫܢܐ ܕܥܒܕܘ ܓܘܡܪܐ. ܡܛܠ ܕܩܪܝܪܐ
ܐܝܬܘܗܝ ܗܘܐ. ܘܫܚܢܝܢ ܗܘܘ.. ܐܝܬܘܗܝ ܗܘܐ ܕܝܢ ܥܡܗܘܢ ܘܫܡܥܘܢ.
ܟܕ ܩܐܡ ܗܘܐ ܘܫܚܢ. ܪܒ ܟܗܢܐ ܕܝܢ ܫܐܠܗ ܠܝܫܘܥ ܡܛܠ
ܬܠܡܝܕܘܗܝ. ܘܡܛܠ ܝܘܠܦܢܗ.. ܐܡܪ ܠܗ ܝܫܘܥ. ܐܢܐ ܓܠܝܐܝܬ
ܡܠܠܬ ܠܥܠܡܐ. ܐܢܐ ܒܟܠܙܒܢ ܐܠܦܬ ܒܟܢܘܫܬܐ. ܘܒܗܝܟܠܐ.
ܐܝܟܐ ܕܟܠܗܘܢ ܝܗܘܕܝܐ ܡܬܟܢܫܝܢ. ܘܒܛܘܫܝܐ ܡܠܠܬ. ܘܠܐ
ܡܕܡ. ܡܢܐ ܠܟ ܡܫܐܠ ܐܢܬ. ܫܐܠ ܠܗܢܘܢ ܕܫܡܥܘ ܡܢܐ
ܡܠܠܬ ܥܡܗܘܢ. ܗܐ ܗܢܘܢ ܝܕܥܝܢ ܡܕܡ ܕܐܡܪܬ ܐܢܐ. ܗܠܝܢ ܕܝܢ ܟܕ
ܐܡܪ. ܚܕ ܡܢ ܡܫܡܫܢܐ ܕܩܐܡ ܗܘܐ. ܝܗܒ ܡܚܐ ܠܝܫܘܥ ܟܕ

ܐܡܪ. ܗܟܢܐ ܡܦܢܐ ܐܢܬ ܠܪܒ ܟܗ̈ܢܐ. ܐܡܪ ܠܗ ܝܫܘܥ.
ܐܢ ܒܝܫܐܝܬ ܡܠܠܬ. ܐܣܗܕ ܥܠ ܒܝܫܬܐ. ܐܢ ܕܝܢ ܫܦܝܪܐܝܬ.
ܠܡܢܐ ܠܝ ܡܚܐ ܐܢܬ܀ ܘܫܕܪܗ ܚܢܢ ܗܘ ܟܕ ܐܣܝܪ. ܠܘܬ
ܩܝܦܐ ܪܒ ܟܗ̈ܢܐ܀ | ܐܝܟܐ ܕܣܦܪ̈ܐ ܘܩܫ̈ܝܫܐ ܟܢܝܫܝܢ ܗܘܘ܀ | ܘܐܬܟܢܫܘ Mt. 26:57c Mk. 14:53b-e
ܠܘܬܗ. ܟܠܗܘܢ ܪ̈ܒܝ ܟܗ̈ܢܐ ܘܩܫ̈ܝܫܐ ܘܣܦܪ̈ܐ܀ | ܪ̈ܒܝ ܟܗ̈ܢܐ ܕܝܢ Mt. 26:59
ܘܩܫ̈ܝܫܐ ܘܟܢܘܫܬܐ ܟܠܗ̇. ܒܥܝܢ ܗܘܘ ܣܗܕܘܬܐ ܕܥܠܬܐ ܥܠ ܝܫܘܥ
ܐܝܟܐ ܕܢܡܝܬܘܢܝܗܝ܀ | ܘܠܐ ܡܫܟܚܝܢ ܗܘܘ܀ ܣܓܝܐܐ ܓܝܪ Mk. 14:55d-56
ܡܣܗܕܝܢ ܗܘܘ ܕܓܠܬܐ ܥܠܘܗܝ. ܣܗ̈ܕܘܬܐ ܫܘ̈ܝܬܐ ܠܐ ܐܝܬܝܗܝܢ
ܗܘܝ܀ | ܘܟܕ ܣܓܝܐܐ ܣܗܕܘ ܕܓܠܬܐ ܩܪܒܘ ܠܐ ܐܫܟܚܘ. ܠܚܪܬܐ Mt. 26:60b-e
ܕܝܢ ܟܕ ܬܪ̈ܝܢ ܩܡܘ ܣܗ̈ܕܐ ܕܓܠܐ܀ | ܡܣܗܕܝܢ ܗܘܘ ܕܓܠܬܐ Mk. 14:57c-58a
ܥܠܘܗܝ ܟܕ ܐܡܪܝܢ: ܕܚܢܢ ܫܡܥܢܝܗܝ ܕܐܡܪ܀ | ܕܡܫܟܚ ܐܢܐ Mt. 26:61b-d
ܠܡܫܪܐ ܠܗܝܟܠܐ ܕܐܠܗܐ܀ | ܗܢܐ ܕܥܒܝܕ ܒܐܝ̈ܕܝܐ. ܘܒܬܪ ܬܠܬܐ ܝܘ̈ܡܝܢ. Mk. 14:58c-60
ܐܚܪܢܐ ܠܐ ܕܥܒܝܕ ܒܐܝ̈ܕܝܐ ܒܢܐ ܐܢܐ: ܘܐܦܠܐ ܗܟܢܐ ܫܘܝܐ ܐܝܬܝܗ̇
ܗܘܬ ܣܗܕܘܬܐ ܕܝܠܗܘܢ܀ ܘܟܕ ܩܡ ܪܒ ܟܗ̈ܢܐ ܒܡܨܥܬܐ. ܘܫܐܠܗ
ܠܝܫܘܥ ܟܕ ܐܡܪ. ܠܐ ܡܦܢܐ ܐܢܬ: ܡܠܐ ܡܕܡ. ܡܢܐ ܗܢܘܢ ܡܣܗܕܝܢ
ܥܠܝܟ܀ | ܗܘ ܕܝܢ ܝܫܘܥ ܫܬܝܩ ܗܘܐ܀ | ܘܠܐ ܡܕܡ ܡܦܢܐ ܗܘܐ܀ | Mt. 26:63a Mk. 14:61b

Mt.26:63b-e ܘܥܢܐ ܪܝܫ ܟܗܢܐ. ܐܡܪ ܠܗ. ܡܘܡܐ ܐܢܐ ܠܟ ܒܐܠܗܐ ܚܝܐ.
ܕܬܐܡܪ ܠܢ. ܐܢ ܐܢܬ ܐܢܬܘ ܡܫܝܚܐ ܗܘ ܒܪܗ ܕܐܠܗܐ ܚܝܐ܀ |
Mk.14:61d-62 ܗܘ ܒܪܗ ܕܡܒܪܟܐ. ܗܘ ܕܝܢ ܝܫܘܥ ܐܡܪ ܠܗ. ܕܐܢܐ ܐܢܐ.
ܘܬܚܙܘܢ ܠܒܪܗ ܕܐܢܫܐ ܕܝܬܒ ܡܢ ܝܡܝܢܐ ܕܚܝܠܐ. ܘܐܬܐ ܥܠ ܥܢܢܐ
Mt.26:65-68 ܕܫܡܝܐ܀ | ܗܝܕܝܢ ܪܝܫ ܟܗܢܐ ܨܪ ܡܐܢܘܗܝ ܘܐܡܪ. ܕܓܕܦ.
ܡܢܐ ܬܘܒ ܣܘܢܩܢܐ ܐܝܬ ܠܢ ܕܣܗܕܘܬܐ. ܗܐ ܗܫܐ ܫܡܥܬܘܢ
ܓܘܕܦܐ ܕܦܘܡܗ. ܡܢܐ ܠܟܘܢ ܡܬܚܙܐ. ܗܢܘܢ ܕܝܢ ܟܠ ܚܝܒܘܗ
ܐܡܪܘ. ܡܚܝܒ ܡܘܬܐ ܐܝܬܘܗܝ܀ ܗܝܕܝܢ ܪܩܘ ܒܦܪܨܘܦܗ
ܕܦܘܡܗ ܘܡܩܦܚܝܢܗ. ܐܚܪܢܐ ܕܝܢ ܡܚܝܢ ܗܘܘ. ܐܬܢܒܐ ܠܢ
Mk.14:65d-e ܡܫܝܚܐ: ܡܢܘ ܐܝܬܘܗܝ ܗܘ ܕܡܚܝܟ܀ | ܘܡܫܡܫܢܐ
Mt.26:69a ܒܡܚܘܬܐ ܢܩܦܘ ܗܘܘ ܠܗ܀ | ܟܐܦܐ ܕܝܢ ܠܒܪ ܝܬܒ ܗܘܐ
Mk.14:66-68 ܒܕܪܬܐ܀ | ܘܟܕ ܐܝܬܘܗܝ ܟܐܦܐ ܒܕܪܬܐ ܠܬܚܬ. ܐܬܬ ܚܕܐ
ܡܢ ܥܠܝܡܬܐ ܕܪܝܫ ܟܗܢܐ. ܘܟܕ ܚܙܬܗ ܠܟܐܦܐ ܕܫܚܢ. ܡܢ
ܢܘܪܐ. ܚܪܬ ܐܡܪܐ: ܐܦ ܐܢܬ ܥܡ ܝܫܘܥ ܢܨܪܝܐ ܐܝܬܝܟ
ܗܘܝܬ. ܗܘ ܕܝܢ ܟܦܪ ܩܕܡ ܟܠܗܘܢ: ܠܐ ܝܕܥ ܐܢܐ. ܘܠܐ ܦܗܝܡ
ܐܢܐ ܡܢܐ ܐܡܪܐ ܐܢܬܝ. ܘܢܦܩ ܠܒܪ ܠܐܣܛܘܐ ܕܕܪܬܐ.

[illegible] MT. 26:71a Mk. 14:69a

[illegible] MT. 26:71c-73

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Jn. 18:26-27a

[illegible]

[illegible]

[illegible] MT. 26:74a

[illegible] Mk. 14:71b-72a

[illegible] Lk. 22:61a-b

[illegible]

[illegible] Mk. 14:72d Lk. 22:61c-62

[illegible] **Rubric 10**

[illegible] MT. 27:1-2

ܩܥܡ ܚܬܐ ܘܩܘܡܐ ܕܟܠ ܝܥܩܘܒ ܐܠܗܐ
ܕܢܫܬܐܘܚܘܢ. ܘܚܒ ܠܚܕܘܗܝ. ܠܩܛܠܘܗܝ ܘܐܬܡܠܟܘܗܝ
ܟܦܬܘܗ ܠܝܫܘܥ ܡܢ ܩܝܦܐ ܀ ܘܦܝܠܛܘܣ ܠܒܪ Jn. 18:28-38
ܘܗܘܐ ܨܦܪܐ ܥܠܘ ܠܦܪܛܘܪܝܢ. ܐܝܬܝܗܘܢ ܗܘܘ
ܕܝܢ ܠܐ ܥܠܘ ܠܦܪܛܘܪܝܢ. ܐܝܟ ܕܠܐ ܢܣܬܝܒܘܢ. 5
ܐܠܐ ܕܢܐܟܠܘܢ ܦܨܚܐ. ܢܦܩ ܗܟܝܠ ܦܝܠܛܘܣ ܠܒܪ ܠܘܬܗܘܢ.
ܘܐܡܪ. ܡܢܐ ܩܛܝܓܘܪܝܐ ܡܝܬܝܢ ܐܢܬܘܢ ܥܠ ܓܒܪܐ
ܗܢܐ. ܥܢܘ ܘܐܡܪܘ ܠܗ. ܐܠܘ ܠܐ ܐܝܬܘܗܝ ܗܘܐ ܗܢܐ
ܥܒܕ ܒܝܫܬܐ. ܠܐ ܡܫܠܡܝܢ ܗܘܝܢ ܠܗ ܠܟ. ܐܡܪ ܗܟܝܠ
ܠܗܘܢ ܦܝܠܛܘܣ. ܕܒܪܘܗܝ ܐܢܬܘܢ. ܘܐܝܟ ܢܡܘܣܐ 10
ܕܝܠܟܘܢ ܕܘܢܘܗܝ. ܐܡܪܘ ܠܗ ܝܗܘܕܝܐ. ܠܐ ܫܠܝܛ
ܠܢ ܠܡܩܛܠ. ܘܠܐ ܠܐܢܫ. ܐܝܟ ܕܬܫܬܠܡ ܡܠܬܗ ܕܝܫܘܥ
ܗܝ ܕܐܡܪ. ܟܕ ܡܘܕܥ ܒܐܝܢܐ ܡܘܬܐ ܥܬܝܕ ܗܘܐ ܕܢܡܘܬ ܀
ܥܠ ܗܟܝܠ ܠܦܪܛܘܪܝܢ ܬܘܒ ܦܝܠܛܘܣ. ܘܩܪܐ ܠܝܫܘܥ.
ܘܐܡܪ ܠܗ. ܐܢܬ ܐܢܬ ܡܠܟܐ ܕܝܗܘܕܝܐ. ܥܢܐ ܝܫܘܥ. ܐܢܬ 15
ܡܢ ܢܦܫܟ ܐܡܪ ܐܢܬ. ܐܘ ܐܚܪܢܐ ܐܡܪܘ ܠܟ ܥܠܝ ܀

ܐܡܪ ܦܝܠܛܘܤ. ܠܡܐ ܐܢܐ ܝܗܘܕܝܐ ܐܢܐ. ܥܡܐ ܕܝܠܟ ܘܪ̈ܒܝ
ܟܗ̈ܢܐ ܐܫܠܡܘܟ ܠܝ. ܡܢܐ ܥܒܕܬ. ܐܡܪ ܝܫܘܥ. ܡܠܟܘܬܐ ܕܝܠܝ
ܠܐ ܐܝܬܝܗ ܡܢ ܥܠܡܐ ܗܢܐ. ܐܠܘ ܡܢ ܥܠܡܐ ܗܢܐ ܐܝܬܝܗ
ܗܘܬ ܡܠܟܘܬܐ ܕܝܠܝ. ܡܫܡܫܢܐ ܕܝܠܝ. ܡܬܟܬܫܝܢ ܗܘܘ
ܐܝܟܢܐ ܕܠܐ ܐܫܬܠܡ ܠܝܗܘܕܝܐ. ܗܫܐ ܕܝܢ ܡܠܟܘܬܐ ܗܝ ܕܝܠܝ 5
ܠܐ ܐܝܬܝܗ ܡܢ ܗܪܟܐ. ܐܡܪ ܗܘܐ ܠܗ ܦܝܠܛܘܤ. ܡܟܝܠ. ܡܠܟܐ
ܐܝܬܝܟ ܐܢܬ. ܐܡܪ ܝܫܘܥ. ܐܢܬ ܐܡܪܬ. ܐܢܬ ܕܡܠܟܐ ܐܢܐ ܐܢܐ. ܐܢܐ ܠܗܕܐ
ܝܠܝܕ ܐܢܐ ܘܠܗܕܐ ܐܬܝܬ ܠܥܠܡܐ. ܐܝܟܢܐ ܕܐܤܗܕ ܥܠ ܫܪܪܐ.
ܟܠ ܡܢ ܕܐܝܬܘܗܝ ܡܢ ܫܪܪܐ. ܫܡܥ ܠܩܠܐ ܕܝܠܝ. ܐܡܪ
ܠܗ ܦܝܠܛܘܤ. ܡܢܐ ܐܝܬܘܗܝ ܫܪܪܐ. ܘܟܕ ܗܕܐ ܐܡܪ. 10
ܢܦܩ ܬܘܒ ܠܘܬ ܝܗܘܕܝܐ. ܘܐܡܪ ܠܗܘܢ. ܐܢܐ ܐܦܠܐ ܚܕܐ
ܥܠܬܐ ܡܫܟܚ ܐܢܐ ܒܗ ܀ | ܘܡܩܛܪܓܝܢ ܗܘܘ ܠܗ ܪ̈ܒܝ ܟܗ̈ܢܐ Mk. 15:3a
ܒܤܓܝܐܬܐ ܀ | ܘܟܕ ܡܩܛܪܓܝܢ ܗܘܐ ܡܢ ܪ̈ܒܝ ܟܗ̈ܢܐ ܘܩܫ̈ܝܫܐ ܀ | Mt. 27:12a
ܗܘ ܕܝܢ. ܘܠܐ ܡܕܡ ܡܦܢܐ ܗܘܐ ܀ | ܗܝܕܝܢ ܐܡܪ ܠܗ ܦܝܠܛܘܤ. Mk. 15:3b-e Mt. 27:13a
ܠܐ ܫܡܥ ܐܢܬ | ܟܡܐ ܡܤܗܕܝܢ ܥܠܝܟ ܀ | ܗܘ ܕܝܢ ܝܫܘܥ ܘܠܐ 15 Mk. 15:4d Mt. 27:13e Mk. 15:5a
ܥܢܐ. ܘܠܐ ܡܕܡ ܐܡܪ. | ܗܘ ܕܝܢ ܦܝܠܛܘܤ. ܗܘܐ ܬܡܗ ܒ Mk. 15:4

ܐܡܪ. ܠܐ ܡܦܢܐ ܐܢܬ: ܘܠܐ ܡܕܡ. ܚܙܝ ܟܡܐ ܡܣܗܕܝܢ ܥܠܝܟ܀ |
ܘܠܐ ܝܗܒ ܠܗ: ܘܠܐ ܠܗܝ ܚܕܐ ܡܠܬܐ. ܐܝܟ ܕܢܬܕܡܪ: ܐܓܡܘܢܐ Mt. 27:14-16
ܛܒ܀ ܒܟܠ ܕܝܢ ܥܐܕܐ. ܥܝܕ ܗܘܐ ܐܓܡܘܢܐ ܠܡܫܪܐ ܚܕ
ܐܣܝܪܐ ܠܥܡܐ. ܗܘ ܕܨܒܝܢ ܗܘܘ: ܐܝܬ ܗܘܐ ܕܝܢ ܐܣܝܪܐ
ܚܕ ܕܡܬܩܪܐ: ܒܪܐܒܐ܀ | ܕܥܡ ܥܒ̈ܕܝ ܐܣܛܣܝܣ ܐܣܝܪ ܗܘܐ: Mk. 15:7b-8
ܗܢܘܢ ܐܝܠܝܢ ܕܒܐܣܛܣܝܣ ܩܛܠܐ ܥܒܕܘ ܗܘܘ. ܘܩܥܐ ܟܢܫܐ.
ܫܪܝ. ܠܡܫܐܠܘ: ܐܝܟܢܐ ܕܐܡܝܢܐܝܬ ܥܒܕ ܗܘܐ ܠܗܘܢ܀ | ܟܕ Mt. 27:17
ܟܢܝܫܝܢ ܗܘܘ ܗܟܝܠ: ܐܡܪ ܠܗܘܢ ܦܝܠܛܘܣ. ܠܡܢܘ ܨܒܝܢ
ܐܢܬܘܢ ܐܫܪܐ ܠܟܘܢ. ܠܒܪܐܒܐ: ܐܘ ܠܝܫܘܥ ܗܘ ܕܡܬܩܪܐ
ܡܫܝܚܐ܀ | ܝܕܥ ܗܘܐ ܓܝܪ ܕܡܛܠ ܚܣܡܐ ܐܫܠܡܘܗܝ ܗܘܘ Mk. 15:10
ܪ̈ܒܝ ܟܗ̈ܢܐ܀ | ܟܕ ܕܝܢ ܝܬܒ ܗܘܐ ܥܠ ܒܝܡܐ. ܫܕܪܬ ܠܗ Mt. 27:19-21
ܐܢܬܬܗ ܟܕ ܐܡܪܐ. ܠܐ ܡܕܡ ܠܟ ܘܠܙܕܝܩܐ ܗܢܐ. ܣܓܝܐܬܐ ܓܝܪ
ܚܫܬ ܝܘܡܢܐ ܒܚܠܡܐ ܡܛܠܬܗ. ܪ̈ܒܝ ܟܗ̈ܢܐ ܕܝܢ ܘܩܫ̈ܝܫܐ.
ܦܝܣܝܢ ܗܘܘ ܠܟܢ̈ܫܐ ܕܢܫܐܠܘܢ ܠܒܪܐܒܐ. ܠܝܫܘܥ
ܕܝܢ ܢܘܒܕܘܢ܀ ܟܕ ܥܢܐ ܕܝܢ ܐܓܡܘܢܐ ܐܡܪ ܠܗܘܢ. ܠܡܢܘ
ܨܒܝܢ ܐܢܬܘܢ ܐܫܪܐ ܠܟܘܢ ܡܢ ܬܪܝܗܘܢ. ܗܢܘܢ ܕܝܢ ܐܡܪܘ ܠܒܪܐܒܐ܀ |

Mk.15:12a-b ܗܘ ܕܝܢ ܦܝܠܛܘܣ ܥܢܐ ܬܘܒ ܘܐܡܪ ܠܗܘܢ. ܡܢܐ ܗܟܝܠ

Mt.27:22b Mk.15:12c-14a ܐܥܒܕ ܠܗܢܐ | ܠܝܫܘܥ ܗܢܐ ܕܡܬܩܪܐ ܡܫܝܚܐ :· | ܐܡܪܝܢ ܟܠܗܘܢ

ܘܐܡܪܝܢ ܟܠܗܘܢ ܢܙܕܩܦ ܘܢܬܡܝܬ. ܗܢܘܢ ܕܝܢ ܬܘܒ ܩܥܝܢ ܗܘܘ.

ܙܩܘܦܝܗܝ. ܗܘ ܕܝܢ ܦܝܠܛܘܣ ܐܡܪ ܗܘܐ ܠܗܘܢ: ܡܢܐ ܓܝܪ ܒܝܫܬܐ

Mt.27:23b-25 ܥܒܕ :· | ܗܢܘܢ ܕܝܢ ܝܬܝܪܐܝܬ ܩܥܝܢ ܗܘܘ. ܟܕ ܐܡܪܝܢ ܢܙܕܩܦ :· ܟܕ

ܚܙܐ ܕܝܢ ܦܝܠܛܘܣ ܕܠܐ ܡܕܡ ܡܘܬܪ: ܐܠܐ ܕܝܬܝܪܐܝܬ ܫܓܘܫܝܐ ܗܘܐ.

ܟܕ ܢܣܒ ܡܝܐ ܐܫܓܝ ܐܝܕܘܗܝ ܩܕܡ ܟܢܫܐ ܘܐܡܪ:

ܡܚܣܝ ܐܢܐ ܡܢ ܕܡܗ ܕܙܕܝܩܐ ܗܢܐ. ܐܢܬܘܢ ܬܚܙܘܢ. ܘܥܢܘ

ܟܠܗ ܥܡܐ ܘܐܡܪ. ܕܡܗ ܥܠܝܢ ܘܥܠ ܒܢܝܢ :· |

Jn.19:1 Mt.27:26 ܗܝܕܝܢ ܗܟܝܠ ܫܩܠ ܦܝܠܛܘܣ ܠܝܫܘܥ. ܘܢܓܕܗ :· | ܗܝܕܝܢ ܫܪܐ

ܠܗܘܢ ܠܒܪ ܐܒܐ. ܠܝܫܘܥ ܕܝܢ ܟܕ ܢܓܕܗ ܒܦܪܓܠܐ. ܐܫܠܡܗ

Mt.27:3-10 ܕܢܙܕܩܦ :· | ܗܝܕܝܢ ܟܕ ܚܙܐ ܝܗܘܕܐ ܗܘ ܕܐܫܠܡܗ ܕܐܬܚܝܒ. ܐܬ

ܬܘܝ. ܘܐܗܦܟ ܗܠܝܢ ܬܠܬܝܢ ܕܟܣܦܐ ܠܪܒܝ ܟܗܢܐ

ܘܠܩܫܝܫܐ ܟܕ ܐܡܪ. ܚܛܝܬ ܕܐܫܠܡܬ ܕܡܐ ܙܟܝܐ. ܗܢܘܢ

ܕܝܢ ܐܡܪܘ ܠܗ. ܡܢܐ ܠܢ. ܐܢܬ ܝܕܥܬ :· ܘܟܕ ܫܕܐ ܐܢܘܢ

ܠܟܣܦܐ ܒܗܝܟܠܐ. ܫܢܝ ܘܐܙܠ ܚܢܩ ܢܦܫܗ :· ܪܒܝ ܟܗܢܐ

ܐܝܢ ܡܢ ܫܒܩܘ ܠܗܘܢ ܠܡܫܒܩܘ ܐܢܘܢ. ܠܐ ܫܠܝܛ ܠܦܪܩܘܗ
ܠܗܘܢ ܡܢܗ ܡܘܬܐ. ܡܛܠ ܕܟܬܝܒ ܕܒܥܠ ܐܠܗܘܬܗܘܢ. ܡܢ ܕܝܢ
ܨܒܐ ܢܗܘܐ. ܪܒܘ ܗܘܘ ܠܝܗܘܕܝܐ ܕܠܒܢܝܢܐ. ܠܡܚܐ
ܡܚܡܕܐ ܕܐܡܗܝܢܐ. ܡܛܠ ܗܕܐ ܠܐܡܝܪ. ܗܘܐ ܠܝܗܘܕܝܐ ܗܢܘ.
5 ܠܝܗܘܕܝܐ ܕܒܥܝܢ ܕܢܩܛܠܘܢ ܗܘܝܢ ܠܐܦܩܘܕܘܬܗ ܗܝ ܕܐܡܪܐ
ܡܢ ܐܦܝ ܗܘ ܕܒܟܐ ܕܐܡܪ: ܘܢܦܩܘܗܝ ܠܚܡܪܐ ܟܠܗܘܢ ܠܡܚܫܒܬܗܘܢ
ܕܒܥܝܢܐ: ܗܘ ܕܢܣܒ ܡܢ ܟܢܫܐ ܕܐܬܦܪܣܐ: ܘܫܕܪܘܗ ܠܗܘܢ
ܠܝܗܘܕܝܐ ܕܟܢܫܐ. ܐܝܟܢܐ ܕܢܥܒܕ ܠܗ ܩܛܠܐ. | ܨܦܪܐ Rubric 11
ܕܝܠܗ ܩܕܡ ܕܢܘܗܪܐ ܕܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ.. ܟܠܗܘܢ. ܘܟܕ ܗܘܐ Lk. 22:66-68
10 ܐܝܡܡܐ. ܐܬܟܢܫܘ ܩܫܝܫܐ ܕܥܡܐ ܘܪܒܝ ܟܗܢܐ ܘܣܦܪܐ.
ܘܐܣܩܘܗܝ ܠܟܢܘܫܬܐ ܕܝܠܗܘܢ ܟܕ ܐܡܪܝܢ. ܐܢ ܐܢܬ ܐܢܬܝܘ
ܡܫܝܚܐ ܐܡܪ ܠܢ ⁘ ܐܡܪ ܕܝܢ ܠܗܘܢ. ܐܢ ܐܡܪ ܐܢܐ ܠܟܘܢ. ܠܐ
ܡܗܝܡܢܝܢ ܐܢܬܘܢ. ܐܢ ܕܝܢ ܡܫܐܠ ܐܢܐ ܠܟܘܢ. ܠܐ ܡܦܢܝܢ
ܐܢܬܘܢ ܠܝ ܐܘ ܫܪܝܢ ܐܢܬܘܢ ⁘ | ܒܪܡ ܐܡܪ ܐܢܐ ܠܟܘܢ ⁘ | Mt. 26:64c
15 ܡܢ ܗܫܐ ܢܗܘܐ ܒܪܗ ܕܐܢܫܐ ܝܬܒ ܡܢ ܝܡܝܢܐ ܕܚܝܠܐ Lk. 22:69-23:2
ܕܐܠܗܐ. ܐܡܪܘ ܕܝܢ ܟܠܗܘܢ. ܐܢܬ ܗܘ ܟܝܠ ܐܢܬܝܘ ܒܪܗ

ܕܐܠܗܐ. ܗܘ ܕܝܢ ܠܗܘܢ ܐܡܪ. ܐܢܬܘܢ ܐܡܪܝܢ ܐܢܬܘܢ ܕܐܢܐ
ܐܢܐ܀ ܗܢܘܢ ܕܝܢ ܐܡܪܘ. ܡܢܐ ܬܘܒ ܣܢܝܩܝܢ ܐܝܬ ܠܢ
ܕܣܗܕܘܬܐ. ܚܢܢ ܓܝܪ ܫܡܥܢ ܡܢ ܦܘܡܗ. ܘܟܕ ܩܡ ܟܠܗ
ܟܢܫܗܘܢ. ܝܗܒܘܗܝ ܠܘܬ ܦܝܠܛܘܣ܀ ܫܪܝܘ ܕܝܢ ܕܢܩܛܪܓܘܢܗ
ܟܕ ܐܡܪܝܢ. ܠܗܢܐ ܐܫܟܚܢ ܕܡܛܥܐ ܠܥܡܐ ܕܝܠܢ: ܘܟܠܐ
ܕܠܩܣܪ: ܟܣܦ ܪܫܐ ܢܬܠܐ. ܘܐܡܪ ܗܘ ܠܗ ܕܡܫܝܚܐ ܡܠܟܐ
ܐܝܬܘܗܝ܀ | ܝܫܘܥ ܕܝܢ ܩܡ ܩܕܡ ܐܓܡܘܢܐ܀ | ܗܘ ܕܝܢ Mt. 27:11a Lk. 23:3-16
ܦܝܠܛܘܣ ܫܐܠܗ. ܟܕ ܐܡܪ. ܐܢܬ ܐܝܬܝܟ: ܡܠܟܐ ܕܝܗܘܕܝܐ.
ܗܘ ܕܝܢ ܟܕ ܦܢܐ ܠܗ ܐܡܪ. ܐܢܬ ܐܡܪܬ ܐܢܐ܀ ܗܘ ܕܝܢ ܦܝܠܛܘܣ.
ܐܡܪ ܠܗܘܢ ܪ̈ܒܝ ܟܗ̈ܢܐ ܘܟܢ̈ܫܐ. ܘܠܐ ܡܕܡ ܡܫܟܚ ܐܢܐ
ܥܠܬܐ ܒܗܢܐ ܓܒܪܐ. ܗܢܘܢ ܕܝܢ ܡܬܚܝܠܝܢ ܗܘܘ ܟܕ
ܐܡܪܝܢ. ܕܡܙܝܥ ܠܥܡܐ: ܟܕ ܡܠܦ ܒܟܠܗ ܝܗܘܕ: ܘܫܪܝ
ܡܢ ܓܠܝܠܐ. ܥܕܡܐ ܠܗܪܟܐ. ܦܝܠܛܘܣ ܕܝܢ ܟܕ ܫܡܥ ܕܓܠܝܠܐ.
ܫܐܠ ܐܢ ܓܠܝܠܝܐ ܐܝܬܘܗܝ. ܘܟܕ ܝܕܥ ܕܡܢ ܫܘܠܛܢܗ
ܕܗܪܘܕܣ ܐܝܬܘܗܝ: ܫܕܪܗ ܫܕܪܗ ܠܘܬ ܗܪܘܕܣ:
ܕܐܝܬܘܗܝ ܗܘܐ ܐܦ ܗܘ ܒܐܘܪܫܠܡ ܒܗܠܝܢ ܝܘܡܬܐ܀

ܐܬܠܗܘܢ. ܦܩܕ. ܢܝܢܝ. ܠܥܡܐ ܚܝܕܐ ܟܝ ܕܝܢ ܒܪܐܘܒܫ
ܕܦܘܠܐ ܡܢ ܠܚܒܝܫܘܗܝ. ܐܣܝܪܐ ܚܕ ܡܢ ܕܫܪܐ ܥܝܕ ܗܘܐ
ܒܠܚܘܕܘܗܝ ܐܝܟ ܕܨܒܝܢ ܗܘܐ: ܘܡܦܩܝܢ. ܒܡܠܟܘܬܐ ܕܡܬܩܪܝܐ ܗܘܐ
ܘܠܐ .ܗܘ ܕܝܢ ܡܫܝܚܐ ܟܠܗ ܕܝܢ ܠܗ ܗܘܐ ܨܠܝܒܐ .ܗܘܝܘܢܐ
ܡܢ ܕܝܢ ܩܡܘ ܟܗܢܐ ܕܝܢ ܗܘܘ ܣܒܝܢ .ܠܗ ܡܫܚܠܦ ܦܝܠܛܘܣ
ܡܢ ܗܘܐ ܐܝܬ ܕܝܢ ܠܟܠ .ܘܐܫܬܡܥ ܗܘܘ ܠܗ ܡܬܚܢܢܝܢ ܠܡܥܒܕ
ܒܪ ܐܒܐ ܕܐܝܬܘܗܝ ܥܡ .ܕܥܒܕ ܕܝܢ ܟܕ ܕܚܒܫܘ ܐܝܟ
..ܐܝܬܘܗܝ ܘܡܣܒܪܝܢ ܗܘܘ ܕܝܢ ܥܠ ܦܝܠܛܘܣ ܡܠܟܐ ܕܝܢ
.ܚܝܐ ܡܫܒܚܝܢ ܗܘܐ ܓܝܪ ܗܘܐ ܐܝܬܘܗܝ ܡܢ ܟܢܫܐ ܗܘ
ܟܗܢܐ ܕܝܢ ܩܕܡ ܒܥܐ ܠܦܝܠܛܘܣ ܕܝܢ .ܣܒܪ ܘܗܝܡܢ ܟܢܫܐ ܕܢܫܐܠ
ܕܢܫܐܠ ܠܚܕ ܡܢ ܚܒܝܫܐ .ܠܗܘܢ ܐܡܪ ܦܝܠܛܘܣ ܘܡܫܝܚܐ ܠܟܗܢܐ
ܠܐ ܨܒܝܬ .ܒܝܕܝܗܘܢ ܡܢ ܗܘܐ ܐܝܬ ܗܘܐ ܠܗ ܡܚܒ ܐܝܟ
ܐܝܬܝܗܘܢ ܕܡܫܬܐܠܝܢ ܡܢ :ܠܗܠܝܢ ܐܦ ܗܘܐ ܚܒܝܫܐ ܠܦܠܛܘܣ
:ܠܗܘܢ ܐܡܪ ܦܝܠܛܘܣ .ܐܝܬܘܗܝ ܠܡܫܟܚ ܠܐ ܠܡܫܝܚܐ
ܠܗܘܢ ܗܘܐ ܕܫܒܩ .ܠܗ ܕܢܫܪܐ ܐܝܟ ܠܡܫܝܚܐ ܕܢܫܐܠ ܡܢܗ ܘܠܐ ܗܘܐ
ܠܦܨܚܐ ܚܕ ܕܬܫܪܐ :ܠܟܘܢ ܐܝܬ ܕܝܢ ܐܝܬ | ܐܫܬܠܡ ܘܐܣܬܠܩ Jn. 18:39

ܠܡܫܪܐ ܠܗܘܢ ܠܦܝܠܛܘܣ ܗܘܐ ܐܝܬܝܗ ܪܒܝܢ܂ ܒܥܐܕܐ ܠܗܘܢ

Lk. 23:17-18 ܚܠܐ ܠܗܘܢ ܠܡܫܒܩ܇ ܠܗ ܗܘܐ ܐܝܬ ܥܕܐ ܐܣܝܪܐ | ܕܬܘܒܐ܀

ܩܛܘܠ ܗܢܐ܂ ܘܫܪܝ ܠܢ ܒܪ ܐܒܐ܂ ܕܗܘ ܡܛܠ ܥܒܕܐ ܕܗܘܐ ܒܡܕܝܢܬܐ܂ ܘܩܛܠܐ

Jn. 18:40c-e ܐܝܬܘܗܝ ܗܘܐ ܠܣܛܝܐ | ܒܪ ܐܒܐ܀ ܡܢ ܓܝܪ ܡܛܠ܂ ܐܣܝܪ ܗܘܐ ܘܩܛܠ ܒܥܠܕܒܒܐ

Lk. 23:19-23 ܩܛܘܠܝܘܗܝ܀ | ܗܘ ܐܚܪܢܐ ܕܡܛܠ ܩܛܠܐ ܕܗܘܐ ܒܡܕܝܢܬܐ ܐܣܝܪܘܗܝ܀ ܗܘ ܕܝܢ ܦܝܠܛܘܣ ܩܪܐ

ܘܐܡܪ ܠܗܘܢ ܕܒܥܐ ܗܘܐ ܠܡܫܪܐ ܠܝܫܘܥ܀ ܗܢܘܢ ܕܝܢ ܩܥܝܢ ܗܘܘ ܘܐܡܪܝܢ

ܨܠܘܒܝܘܗܝ ܨܠܘܒܝܘܗܝ܂ ܗܘ ܕܝܢ ܕܬܠܬ ܙܒܢܝܢ ܐܡܪ ܠܗܘܢ܂ ܡܢܐ

ܓܝܪ ܒܝܫܬܐ ܥܒܕ ܗܢܐ܂ ܘܠܐ ܡܕܡ ܥܠܬܐ ܕܡܘܬܐ ܐܫܟܚܬ

ܒܗ܂ ܐܪܕܝܘܗܝ ܗܟܝܠ܂ ܘܐܫܪܝܘܗܝ܂ ܗܢܘܢ ܕܝܢ ܡܬܚܦܛܝܢ ܗܘܘ ܒܩܠܐ

ܪܡܐ ܘܫܐܠܝܢ ܠܗ ܕܢܙܕܩܦ܂ ܘܐܬܥܫܢ ܗܘܐ ܩܠܐ ܕܝܠܗܘܢ

Mk. 15:25a Mk. 15:15a ܘܕܪܒܢܝ ܟܗܢܐ܀ | ܐܝܬܝܗ ܗܘܬ ܕܝܢ ܫܥܬܐ ܕܬܠܬ ܫܥܝܢ܀ | ܦܝܠܛܘܣ

Lk. 23:24b-25 ܕܝܢ ܕܒܥܐ ܗܘܐ ܠܡܥܒܕ ܨܒܝܢܐ ܕܟܢܫܐ܀ | ܘ ܕܢܗܘܐ ܫܐܠܬܐ

ܕܝܠܗܘܢ܂ ܘܫܪܐ ܠܗܘܢ ܠܗܘ ܕܡܛܠ ܚܛܝܬܐ ܘܩܛܠܐ ܐܝܬ

ܗܘܐ ܒܗ ܒܝܬ ܐܣܝܪܐ܂ ܠܗܘ ܕܫܐܠܝܢ ܗܘܘ܂ ܠܝܫܘܥ ܕܝܢ ܐܫܠܡ

ܠܨܒܝܢܐ ܕܝܠܗܘܢ܀ | ܡܢ ܒܬܪ ܕܢܓܕܗ ܒܦܪܓܠܐ ܕܢܙܕܩܦ܀ |

Mk. 15:15d-e

ܩܪܝܢܐ ܕܠܠܝܐ ܕܚܫܐ ܕܥܪܘܒܬܐ ܕܚܡܫܐ ܘܕܪܡܫܐ. ܕܐܕ. Rubric 12

ܗܝܕܝܢ ܐܣܛܪܛܝܘܛܐ ܕܗܓܡܘܢܐ: ܟܕ ܕܒܪܘܗܝ ܠܝܫܘܥ܀ | ܘܐܥܠܘܗܝ Mt.27:27a Mk.15:16b

ܠܓܘ ܡܢ ܕܪܬܐ ܗܝ ܕܐܝܬܝܗ ܦܪܛܘܪܝܢ܀ | ܘܟܢܫܘ ܥܠܘܗܝ Mt.27:27c-28

ܠܟܠܗ ܐܣܦܝܪ. ܘܟܕ ܐܫܠܚܘܗܝ ܡܐܢܘܗܝ ܠܒܫܘܗܝ ܟܠܡܝܣ

ܕܙܚܘܪܝܬܐ܀ | ܘܡܐܢܐ ܕܐܪܓܘܢܐ ܥܛܦܘܗܝ܀ | ܘܟܕ ܓܕܠܘ ܟܠܝܠܐ Jn.19:2d-e Mt.27:29a-d

ܡܢ ܟܘܒܐ. ܣܡܘܗ ܥܠ ܪܝܫܗ. ܘܩܢܝܐ ܥܠ ܝܡܝܢܗ܀ ܘܟܕ

ܒܪܟܘ ܥܠ ܒܘܪܟܝܗܘܢ ܩܕܡܘܗܝ. ܡܒܙܚܝܢ ܗܘܘ ܒܗ܀ | ܘܫܪܝܘ Mk.15:18a

ܠܡܫܐܠ ܒܫܠܡܗ܀ | ܘܐܬܝܢ ܗܘܘ ܠܘܬܗ ܘܐܡܪܝܢ ܗܘܘ: ܫܠܡ Jn.19:3

ܠܟ ܡܠܟܐ ܕܝܗܘܕܝܐ. ܘܡܚܝܢ ܗܘܘ ܠܗ ܦܟܘܗܝ܀ | ܘܟܕ ܪܩܘ ܒܗ: Mt.27:30

ܢܣܒܘ ܩܢܝܐ ܘܡܚܝܢ ܗܘܘ ܥܠ ܪܝܫܗ܀ | ܢܦܩ ܬܘܒ ܠܒܪ ܦܝܠܛܘܣ. Jn.19:4-16a

ܘܐܡܪ ܠܗܘܢ. ܗܐ ܡܦܩ ܐܢܐ ܠܗ ܠܟܘܢ ܠܒܪ. ܐܝܟܢܐ ܕܬܕܥܘܢ:

ܕܒܗ. ܐܦܠܐ ܚܕܐ ܥܠܬܐ ܡܫܟܚ ܐܢܐ܀ ܢܦܩ ܗܟܝܠ ܝܫܘܥ

ܠܒܪ: ܟܕ ܠܒܝܫ ܟܠܝܠܐ ܕܟܘܒܐ ܘܡܐܢܐ ܕܐܪܓܘܢܐ. ܘܐܡܪ ܠܗܘܢ.

ܗܐ ܗܘ ܓܒܪܐ܀ ܟܕ ܕܝܢ ܚܙܐܘܗܝ ܪ̈ܒܝ ܟܗ̈ܢܐ ܘܕܚ̈ܫܐ.

ܩܥܘ ܟܕ ܐܡܪܝܢ. ܨܠܘܒܝܗܝ܀ ܐܡܪ ܠܗܘܢ ܦܝܠܛܘܣ.

ܕܒܪܘܗܝ ܐܢܬܘܢ ܘܨܠܘܒܘܗܝ. ܐܢܐ ܓܝܪ ܠܐ ܡܫܟܚ ܐܢܐ ܒܗ

ܡܛܠܘ. ܐܝܬ ܠܟ. ܢܡܘܣܐ ܚܝܢ. ܢܩܝܕܐ ܠܗ ܠܗܘܢ ܒܚܕܬܐ܀
ܢܡܘܣܐ ܕܝܠܟ. ܚܕ ܗܘ ܠܒܝܬܐ. ܡܠܠܐ ܕܒܥܐ ܗܘ ܠܗ
ܬܢܐ ܕܬܠܡܝܕܘܗܝ܀ ܟܕ ܗܘܐ ܫܒܩ ܠܬܠܡܝܕܘܗܝ ܠܗܘܢ ܡܠܠܐ.
ܒܢܐܢܫܐ ܕܒܝܬܐ: ܟܠܐ ܠܬܠܡܝܕܘܗܝ ܐܚܪܢ. ܘܐܡܪ ܠܫܡܥܘܢ.
ܡܢ ܐܢܫ ܐܚܪܢܐ. ܗܘ ܕܝܢ ܫܡܥܘܢ ܟܐܦܐ ܥܠ ܚܝܒܐ
ܠܐ ܝܗܒ ܠܗ܀ ܟܠܗ ܗܘܟܝܠ ܠܬܠܡܝܕܘܗܝ. ܠܟ ܠܐ ܡܫܬܠܠ
ܐܢܐ. ܠܐ ܢܕܥ ܐܢܐ ܕܡܫܝܚܐ ܐܢܬ ܗܘ ܕܝܠܝ: ܘܡܫܝܚܐ
ܐܢܬ ܗܘ ܕܐܫܬܪܝܬ. ܐܡܪ ܫܡܥܘܢ. ܠܐ ܐܢܬ ܗܘܐ ܠܘ
ܡܫܝܚܐ. ܐܠܐ ܚܕ ܡܢ: ܐܠܗ ܠܐ ܐܝܬܘܗܝ ܗܘ ܕܢܗܘܐ ܠܘܬܗ
ܠܟܠ. ܡܠܟܘܬܐ ܗܘ ܕܐܫܬܡܥ ܠܘ. ܡܠܟܘܬܐ ܕܒܪܐ ܩܕܡ ܐܢܐ ܠܗ܀
ܡܢ ܗܘܐ ܟܕ ܗܘܐ ܠܬܠܡܝܕܘܗܝ ܕܢܫܬܪܝܘܢ. ܢܩܝܕܐ ܕܝܢ
ܩܕܡ ܗܘܘ ܟܕ ܐܡܪܝܢ: ܕܠ ܟܠܗ ܠܫܬܐ. ܠܐ ܐܚܪܢ ܩܢܘܡܐ
ܕܡܫܝܚܐ. ܟܠܐ ܡܢ ܕܒܥܐ ܗܘ ܠܗ. ܟܕ ܕܠܡܘܬܐ ܐܡܪ
ܕܡܫܝܚܐ܀ ܗܘ ܗܘܐ ܠܬܠܡܝܕܘܗܝ ܟܕ ܫܒܩ ܠܗܘܢ ܩܠܐ. ܐܡܪܘ
ܠܫܡܥܘܢ ܟܐܦܐ. ܘܒܬܪ ܟܠܐ ܟܠܗܝܢ ܕܡܘܬܐ ܕܡܠܟܘܬܐ
ܫܡܫܐ ܬܟܝܠܬܐ: ܒܬܪܐ ܕܝܢ ܕܟܠܬܐ. ܐܡܪ ܗܘܐ ܕܝܢ.

ܥܪܘܒܬܐ ܕܦܨܚܐ ܫܥܬܐ ܕܝܢ ܐܝܟ ܫܬܝܬܝܬܐ. ܘܐܡܪ
ܠܝܗܘܕܝܐ ܗܐ ܡܠܟܟܘܢ. ܗܢܘܢ ܕܝܢ ܩܥܝܢ ܗܘܘ. ܫܩܘܠܝ
ܫܩܘܠܝ. ܨܠܘܒܝܗܝ܀ ܐܡܪ ܠܗܘܢ ܦܝܠܛܘܣ. ܠܡܠܟܟܘܢ
ܕܝܠܟܘܢ ܐܨܠܘܒ. ܐܡܪܝܢ ܪ̈ܒܝ ܟܗ̈ܢܐ. ܠܐ ܐܝܬ ܠܢ ܡܠܟܐ.
ܐܠܐ ܐܢ ܩܣܪ. ܗܝܕܝܢ ܐܫܠܡܗ ܠܗܘܢ. ܐܝܟܢܐ
ܕܢܙܕܩܦ܀ | ܘܟܕ ܒܙܚܘ ܒܗ. ܐܫܠܚܘܗܝ ܟܠܡܝܣ܀ | ܘܐܠܒܫܘܗܝ Mt. 27:31a Mk. 15:20 b-c
ܡܐܢܐ ܕܝܠܗ ܗܢܘܢ ܕܝܢ. ܘܐܦܩܘܗ ܠܗ ܕܢܙܩܦܘܢܗ܀ |
ܕܒܪܘܗܝ ܕܝܢ ܠܝܫܘܥ. ܘܐܘܒܠܘܗܝ. ܘܟܕ ܛܥܝܢ ܗܘܐ ܙܩܝܦܐ ܕܝܠܗ. Jn. 19:16b-18a
ܢܦܩ ܠܕܘܟܬܐ ܠܗܝ ܕܡܬܩܪܝܐ ܩܪܩܦܬܐ: ܗܝ ܕܡܬܩܪܝܐ
ܥܒܪܐܝܬ ܓܓܘܠܬܐ: ܐܝܟܢܐ ܕܢܙܩܦܘܢܗ܀ | ܘܟܕ ܡܦܩܝܢ ܗܘܘ ܠܗ܀ | Lk. 23:26a
ܘܐܚܕܘ ܠܓܒܪܐ ܚܕ ܕܥܒܪ ܗܘܐ. ܠܫܡܥܘܢ ܩܘܪܝܢܝܐ Mk. 15:21
ܕܐܬܐ ܗܘܐ ܡܢ ܩܪܝܬܐ. ܐܒܘܗܝ ܕܐܠܟܣܢܕܪܘܣ ܘܕܪܘܦܘܣ:
ܐܝܟܢܐ ܕܢܫܩܘܠ ܙܩܝܦܐ ܕܝܠܗ܀ | ܘܣܡܘ ܥܠܘܗܝ ܙܩܝܦܐ: Lk. 23:26c-32
ܠܡܛܥܢܗ ܒܬܪܗ ܕܝܫܘܥ܀ ܢܩܦ ܗܘܐ ܠܗ ܕܝܢ. ܟܢܫܐ ܣܓܝܐܐ
ܕܥܡܐ: ܘܕܢܫ̈ܐ ܗܢܝܢ ܕܪܩܕܢ ܗܘ̈ܝ ܘܐܠܝܢ ܠܗ܀ ܟܕ
ܐܬܦܢܝ ܕܝܢ ܠܘܬܗܝܢ ܝܫܘܥ ܐܡܪ. ܒܢ̈ܬܐ ܕܐܘܪܫܠܡ ܠܐ

ܐܬܦܢܝ ܠܗ. ܒܢ̈ܬ ܠܐ ܬܒܟܝܢ ܥܠܝ. ܘܐܠܐ ܥܠܝ̈ܟܝ ܘܒ̈ܢܝܟܝ. ܡܛܠ
ܕܗܐ ܐܬܝܢ ܝܘ̈ܡܬܐ ܕܒܗܘܢ ܢܐܡܪܘܢ: ܛܘܒܝܗܝܢ ܐܝܟ ܥܩܪ̈ܬܐ
ܘܟܪ̈ܣܬܐ ܗܢܝܢ ܕܠܐ ܝܠܕܝ: ܘܬ̈ܕܝܐ ܗܢܝܢ ܕܠܐ ܐܝܢܩܘ. ܗܝܕܝܢ
ܢܫܪܘܢ ܠܡܐܡܪ ܠܛܘ̈ܪܐ ܦܠܘ ܥܠܝܢ: ܘܠܪ̈ܡܬܐ ܟܣܘ ܠܢ.
ܡܛܠ ܕܐܢ ܒܩܝܣܐ ܪܛܝܒܐ ܗܟܢ ܥܒܕܝܢ: ܒܝܒܫܐ ܡܢܐ
ܢܗܘܐ ⁘ ܡܬܕܒܪܝܢ ܗܘܘ ܕܝܢ. ܐܦ ܠܣ̈ܛܝܐ ܐܚܪ̈ܢܐ ܥܒ̈ܕܝ ܒ̈ܝܫܬܐ
ܥܡܗ ܕܢܬܩܛܠܘܢ ⁘ | ܘܡܛܝܘ ܠܗ ܠܓܓܘܠܬܐ ܕܘܟܬܐ. Mk.15:22-23
ܗܝ ܕܡܬܐܡܪܐ ܕܡܬܦܫܩܐ ܕܘܟܬܐ ܕܩܪܩܦܬܐ. ܘܝܗܒܘ ܠܗ
ܠܡܫܬܐ ܚܡܪܐ ܕܡܘܪܐ. ܗܘ ܕܝܢ. ܠܐ ܢܣܒ ⁘ | ܘܟܕ ܐܬܘ Lk.23:33a
ܠܕܘܟܬܐ ܗܝ ܕܡܬܩܪܝܐ ܩܪܩܦܬܐ. ܬܡܢ ܙܩܦܘܗܝ ⁘ | ܘܙܩܦܘ ܥܡܗ Mk.15:27
ܬܪ̈ܝܢ ܐܝܟ ܠܣ̈ܛܝܐ. ܚܕ ܡܢ ܝܡܝܢܐ ܘܚܕ ܡܢ ܣܡܠܐ
ܕܝܠܗ ⁘ | ܒܡܨܥܬܐ ܕܝܢ ܠܝܫܘܥ ⁘ | ܘܐܬܡܠܝ ܟܬܒܐ ܗܘ ܕܐܡܪ: Jn.19:18e Mk.15:28
ܘܥܡ ܠܐ ܢܡܘ̈ܣܐ ܐܬܡܢܝ ⁘ | ܟܕ ܕܝܢ ܙܩܦܘܗܝ. | ܣܡܘ Mt.27:35a, 37a-b
ܠܥܠ ܡܢ ܪܫܗ ܥܠܬܐ ܕܝܠܗ ܕܟܬܝܒܐ. | ܘܟܕ ܝܬܒܝܢ ܢܛܪܝܢ Mt.27:36
ܗܘܘ ܠܗ ܬܡܢ ⁘ | ܗܘ ܕܝܢ ܝܫܘܥ ܐܡܪ ܗܘܐ. ܐܒܝ ܫܒܘܩ [illegible] Lk.23:34a
ܠܗܘܢ. ܠܐ ܓܝܪ ܝܕܥܝܢ ܡܢܐ ܥܒܕܝܢ ⁘ | ܟܬܒ ܕܝܢ ܐܦ ܦܝܠܛܘܣ Jn.19:19-24

ܛܝܛܠܘܣ. ܘܣܡ ܥܠ ܙܩܝܦܐ. ܐܝܬܘܗܝ ܗܘܐ ܕܝܢ ܟܬܝܒ.
ܝܫܘܥ ܗܘ ܢܨܪܝܐ ܗܘ ܡܠܟܐ ܕܝܗܘܕܝܐ. ܠܗܢܐ ܗܟܝܠ ܛܝܛܠܘܣ.
ܣܓܝܐܐ ܡܢܗܘܢ ܡܢ ܩܪܝܒ. ܡܛܠ ܕܡܕܝܢܬܐ ܐܬܪܗ
ܗܘܬ ܕܩܛܠܐ ܘܡܕܝܢܬܐ: ܐܝܟܐ ܕܐܙܕܩܦ ܝܫܘܥ. ܘܐܝܬܘܗܝ ܗܘܐ
ܟܬܝܒ. ܥܒܪܐܝܬ ܝܘܢܐܝܬ ܪܗܘܡܐܝܬ.⁘ ܐܡܪܝܢ ܗܘܘ ܗܘܘ ܥܠ
ܠܦܝܠܛܘܣ ܩ̈ܫܝ ܥܡܐ ܕܝܗܘܕܝܐ. ܠܐ ܬܟܬܘܒ ܕܡܠܟܐ ܕܝܗܘܕܝܐ.
ܐܠܐ ܕܗܘ ܐܡܪ ܕܡܠܟܐ ܐܢܐ ܕܝܗܘܕܝܐ. ܐܡܪ ܦܝܠܛܘܣ: ܡܕܡ
ܕܟܬܒܬ ܟܬܒܬ.⁘ ܐܣܛܪܛܝܘܛܐ ܗܟܝܠ ܟܕ ܙܩܦܘܗܝ ܠܝܫܘܥ.
ܢܣܒܘ ܡܐܢܘܗܝ ܘܦܠܓܘ. ܘܥܒܕܘ ܐܪܒܥ ܡܢܬ̈ܐ. ܠܚܕ ܡܢ
ܐܣܛܪܛܝܘܛܐ ܡܢܬܐ. ܘܟܘܬܝܢܗ: ܐܝܬܝܗ ܗܘܬ ܕܝܢ ܚܡܝܛܐ. ܘܠܐ
ܚܝܛܐ ܡܢ ܠܥܠ. ܐܪܓܐ ܟܠܗ. ܐܡܪܘ ܗܘܘ ܚܕ ܠܚܕ. ܠܐ
ܢܨܪܝܘܗܝ. ܐܠܐ ܢܪܡܐ ܥܠܝܗ ܦܣܐ. ܕܠܡܢ ܬܗܘܐ. ܘܐܫܬܠܡ ܟܬܒܐ ܕܐܡܪ
ܦܠܓܘ ܗܘܘ ܢܚܬܝ ܒܝܢܬܗܘܢ: ܘܥܠ
ܠܒܘܫܝ ܕܝܢ ܐܪܡܝܘ ܦܣܐ. ܗܟܢ ܥܒܕܘ ܐܣܛܪܛܝܘܛܐ.
ܗܠܝܢ ܕܝܢ |⁘ ܘܟܠܗ ܥܡܐ ܗܘܐ ܩܐܡ ܘܚܙܐ. |⁘ ܗܠܝܢ ܕܝܢ
ܕܥܒܪܝܢ ܗܘܘ ܡܓܕܦܝܢ ܗܘܘ ܥܠܘܗܝ. ܘܡܢܝܕܝܢ ܪ̈ܝܫܝܗܘܢ

Lk. 23:35a
Mt. 27:39-42d

ܘܐܡܪܝܢ: ܘܝܗ. ܐܘ ܗܘ ܕܫܪܐ ܗܝܟܠܐ ܘܠܬܠܬܐ ܝܘ̈ܡܝܢ ܒܢܐ ܠܗ.
ܦܪܘܩ ܐܢܬ ܗܘ. ܐܢ ܒܪܗ ܐܢܬ ܕܐܠܗܐ. ܚܘܬ ܡܢ ܙܩܝܦܐ.❖
ܗܟܢ [illegible] ܕܝܢ ܐܦ ܪ̈ܒܝ ܟܗ̈ܢܐ ܡܓܚܟܝܢ ܗܘܘ ܥܡ ܣܦܪ̈ܐ
ܘܩܫ̈ܝܫܐ ܘܦܪ̈ܝܫܐ ܥܡ ܣܦܪ̈ܐ. ܠܐܚܪ̈ܢܐ ܦܪܩ: ܗܘ ܠܗ: ܠܐ
ܡܫܟܚ ܠܡܦܪܩܗ. ܐܢ ܡܠܟܐ ܕܐܝܣܪܝܠ ܐܝܬܘܗܝ. ܢܚܘܬ ܗܫܐ
ܡܢ ܙܩܝܦܐ.❖ |ܐܝܟܢܐ ܕܢܚܙܐ❖ |ܘܡܗܝܡܢܝܢ ܒܗ. ܬܟܝܠ ܥܠ ܐܠܗܐ. Mk. 15:32b Mt. 27:42e-43
ܢܦܪܩܝܘܗܝ ܗܫܐ ܐܢ ܨܒܐ ܒܗ. ܐܡܪ ܓܝܪ ܕܕܐܠܗܐ ܒܪܗ
ܐܢܐ.❖ |ܡܓܚܟܝܢ ܗܘܘ ܒܗ ܕܝܢ ܐܦ ܐܣܛܪܛܝܘܛܐ. ܟܕ ܡܩܪܒܝܢ ܚܠܐ Lk. 23:36-37
ܡܩܪܒܝܢ ܠܗ. ܘܐܡܪܝܢ: ܐܢ ܐܢܬ ܗܘ ܡܠܟܐ ܕܝܗܘ̈ܕܝܐ
ܦܪܘܩ ܐܢܬ ܗܘ.❖ |ܚܕ ܕܝܢ ܡܢ ܗܢܘܢ ܕܐܙܕܩܦܘ ܥܒ̈ܕܝ ܒܝ̈ܫܬܐ. Lk. 23:39-44a
ܡܓܕܦ ܗܘܐ ܠܗ ܟܕ ܐܡܪ. ܐܢ ܐܢܬ ܗܘ ܡܫܝܚܐ. ܦܪܘܩ
ܐܢܬ ܗܘ. ܐܦ ܠܢ.❖ ܥܢܐ ܕܝܢ ܗܘ ܐܚܪܢܐ ܟܐܐ ܗܘܐ ܒܗ
ܡܢ ܐܠܗܐ. ܠܐ ܕܚܠܬ ܐܢܬ ܡܢ ܐܠܗܟ. ܕܒܗ ܒܗ ܒܕܝܢܐ
ܐܢܬ ܗܘ. ܘܚܢܢ ܟܐܢܐܝܬ. ܕܦܪܥܝܢ ܚܢܢ ܐܝܟ ܕܥܒܕܢ
ܡܫܬܠܡܝܢ. ܗܢܐ ܕܝܢ ܟܠ ܡܕܡ ܕܒܝܫ ܠܐ ܥܒܕ.❖ ܘܐܡܪ
ܗܘܐ ܠܝܫܘܥ. ܐܬܕܟܪܝܢܝ ܡܪܝ ܡܐ ܕܐܬܐ ܐܢܬ ܒܡܠܟܘܬܟ

ܕܝܠܟ. ܘܐܡܪ ܠܗ ܝܫܘܥ. ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟ. ܕܝܘܡܢܐ ܥܡܝ
ܬܗܘܐ ܒܦܪܕܝܣܐ܀ ܐܝܬܝܗ̇ ܗܘܬ ܕܝܢ ܡܢ ܟܕܘ ܐܝܟ ܫܥܬܐ
ܫܬܝܬܝܬܐ. | ܡܢ ܕܝܢ ܫܥܬܐ ܫܬܝܬܝܬܐ ܗܘܐ ܚܫܘܟܐ ܥܠ Mt. 27:45
ܟܠܗ̇ ܐܪܥܐ. ܥܕܡܐ ܠܫܥܬܐ ܬܫܝܥܝܬܐ܀ | ܟܕ ܚܫܟ ܫܡܫܐ. | Lk. 23:45a
ܩܢܘܢܐ ܕܬܫܥ ܫܥܝܢ ܕܝܘܡܐ ܕܥܪܘܒܬܐ ܕܚܫܐ: ܩܕܡܝܐ. **Rubric 14**
ܘܒܫܥܬܐ ܗܝ ܬܫܝܥܝܬܐ. ܐܓܥܝ ܝܫܘܥ ܒܩܠܐ ܪܒܐ ܟܕ Mk. 15:34
ܐܡܪ. ܐܠܗܝ ܐܠܗܝ. ܠܡܐ ܫܒܩܬܢܝ. ܗܢܘ ܕܐܝܬܘܗܝ
ܕܡܬܬܪܓܡ. ܐܠܗܝ ܐܠܗܝ ܠܡܢܐ ܫܒܩܬܢܝ܀ | ܐܢܫܝܢ ܕܝܢ Mt. 27:47-49d
ܡܢ ܗܠܝܢ ܕܩܝܡܝܢ ܗܘܘ. ܟܕ ܫܡܥܘ ܐܡܪܝܢ ܗܘܘ. ܕܠܐܠܝܐ
ܩܪܐ ܗܢܐ. ܘܡܚܕܐ ܪܗܛ ܚܕ ܡܢܗܘܢ. ܘܢܣܒ ܐܣܦܘܓܐ
ܘܡܠܝܗ̇ ܚܠܐ. ܘܣܡ ܥܠ ܩܢܝܐ ܡܫܩܐ ܗܘܐ ܠܗ. ܗܠܝܢ ܕܝܢ
ܕܫܪܟܐ ܐܡܪܝܢ ܗܘܘ. ܫܒܘܩܘ ܢܚܙܐ ܐܢ ܐܬܐ ܐܠܝܐ. |
ܘܡܦܨܐ ܠܗ܀ | ܩܝܡܝܢ ܗܘܘ ܕܝܢ ܠܘܬ ܙܩܝܦܗ ܕܝܫܘܥ. ܐܡܗ Mk. 15:36e Jn. 19:25-30a
ܘܚܬܗ ܕܐܡܗ. ܡܪܝܡ ܗܝ ܕܩܠܝܘܦܐ. ܘܡܪܝܡ ܡܓܕܠܝܬܐ܀
ܝܫܘܥ ܗܟܝܠ ܟܕ ܚܙܐ ܠܐܡܗ: ܘܠܬܠܡܝܕܐ ܕܪܚܡ ܗܘܐ
ܕܩܐܡ ܗܘܐ. ܐܡܪ ܠܐܡܗ. ܐܢܬܬܐ ܗܐ ܒܪܟܝ ܕܝܠܟܝ. ܒܬܪܟܢ

ܐܡܪ ܠܗܘ ܬܠܡܝܕܐ. ܗܐ ܐܡܟ ܕܝܠܟ. ܘܡܢ ܗܝ ܫܥܬܐ ܢܣܒܗ
ܗܘ ܬܠܡܝܕܐ ܠܘܬܗ ܕܝܠܗ܀ ܒܬܪ ܗܕܐ. ܟܕ ܝܕܥ ܝܫܘܥ ܕܟܠܡ
ܡܢ ܟܕܘ ܐܫܬܠܡܘ. ܐܝܟ ܕܬܫܬܠܡ ܟܬܒܐ ܕܐܡܪ: ܘܐܡܪ
ܨܗܐ ܐܢܐ ܕܝܢ. ܐܝܬ ܗܘܐ ܬܡܢ ܡܐܢܐ. ܡܠܝܐ ܗܘܐ ܚܠܐ
ܘܡܠܘ ܗܘܐ ܕܡܠܝܐ ܡܢ ܚܠܐ. ܘܣܡܘܗ ܕܝܢ ܒܩܢܝܐ ܐܣܦܘܓܐ
ܡܢ ܚܠܐ ܕܫܩܝܘܗ ܒܗ ܡܪܪܬܐ: ܘܛܥܡܗ ܠܐ ܨܒܐ. ܦܬܟܪ
ܠܡܫܬܝܗ܀ ܟܕ ܗܘ ܚܠܐ ܢܣܒ ܝܫܘܥ. ܐܡܪ ܐܫܬܠܡ܀
ܘܟܕ ܩܥܐ ܒܩܠܐ ܪܡܐ ܝܫܘܥ ܐܡܪ. ܐܒܝ. ܒܐܝܕܝܟ ܣܐܡ ܐܢܐ Lk.23:46a-c
ܠܪܘܚܝ ܕܝܠܝ܀ | ܘܟܕ ܐܪܟܢ ܪܝܫܗ ܐܫܠܡ ܪܘܚܗ. ܟܕ ܕܝܢ Jn.19:30c-e
ܒܚܕܐ ܫܥܬܐ ܕܝܠܗ. ܐܨܛܪܝ ܠܬܪܝܢ ܐܦܝܐ ܕܗܝܟܠܐ ܡܢ
ܠܥܠ. ܥܕܡܐ ܠܬܚܬ܀ | ܘܐܪܥܐ ܐܬܬܙܝܥܬ. ܘܟܐܦܐ Mt.27:51b-54
ܐܨܛܪܝܘ. ܘܩܒܪܐ ܐܬܦܬܚܘ. ܘܦܓܪܐ ܣܓܝܐܐ ܕܩܕܝܫܐ ܕܕܡܝܟܝܢ
ܗܘܘ ܩܡܘ. ܘܢܦܩܘ ܡܢ ܩܒܪܐ. ܡܢ ܒܬܪ ܩܝܡܬܗ
ܕܝܠܗ ܘܥܠܘ ܠܡܕܝܢܬܐ ܩܕܝܫܬܐ. ܘܐܬܚܙܝܘ ܠܣܓܝܐܐ܀ ܗܘ
ܩܢܛܪܘܢܐ ܕܝܢ ܘܐܝܠܝܢ ܕܥܡܗ ܕܢܛܪܝܢ ܗܘܘ ܠܝܫܘܥ. ܟܕ
ܚܙܘ ܠܙܘܥܐ ܘܡܕܡ ܕܗܘܐ. ܕܚܠܘ ܛܒ ܘܐܡܪܝܢ.

Lk.23:48 ܫܪܝܪܐܝܬ ܒܪܗ ܕܐܠܗܐ ܐܝܬܘܗܝ ܗܘܐ ܗܢܐ܀ | ܘܟܠܗܘܢ ܟܢ̈ܫܐ

ܗܢܘܢ ܕܐܬܟܢܫܘ ܠܚܙܬܐ ܗܕܐ: ܟܕ ܚܙܝܢ ܗܘܘ ܗܠܝܢ ܕܗܘ̈ܝ.

Rubric 15 ܟܕ ܗܦܟܝܢ ܠܒ̈ܬܐ ܕܝܠܗܘܢ ܗܘܘ. | ܩܪܝܢܐ ܕܥܪܘܒܬܐ ܕܚܫܐ

Lk.23:49a-b ܚܫܐ. ܩܝܡܝܢ ܗܘܘ ܕܝܢ ܟܠܗܘܢ ܝܕ̈ܘܥܘܗܝ ܡܢ ܪܘܚܩܐ܀ |

Mt.27:55-56 ܐܝܬ ܗܘܐ ܕܝܢ ܬܡܢ. ܢܫ̈ܐ ܣܓܝܐܬܐ ܕܚܙܝܢ ܗܘ̈ܝ ܡܢ

ܪܘܚܩܐ: ܗܠܝܢ ܐܝܠܝܢ ܕܢܩܦܢ ܗܘ̈ܝ ܠܝܫܘܥ ܡܢ ܓܠܝܠܐ ܕܡܫܡܫܢ

ܗܘ̈ܝ ܠܗ. ܕܒܗܝܢ ܐܝܬܝܗ ܗܘܬ ܡܪܝܡ ܡܓܕܠܝܬܐ. ܘܡܪܝܡ

ܗܝ ܕܝܥܩܘܒ ܘܕܝܘܣܐ ܐܡܐ. ܘܐܡܗܘܢ ܕܒ̈ܢܝ ܙܒܕܝ܀ |

Mk.15:40e Mk.15:47e ܘܫܠܘܡ. | ܘܡܪܝܡ ܡܓܕܠܝܬܐ ܚܙ̈ܝܢ ܕܩܒܝܪ ܗܘܐ ܒܗܘ

Jn.19:31-37 ܠܘܩܒܪܐ܀ | ܝܗ̈ܘܕܝܐ ܗܘ̈ܝܐ ܐܝܟܢܐ ܕܠܐ ܢܒܝܬܘܢ ܦܓ̈ܪܐ ܥܠ ܨܠܝܒܐ

ܒܫܒܬܐ ܕܥܪܘܒܬܐ: ܡܛܠ ܕܥܪܘܒܬܐ ܐܝܬܝܗ ܗܘܬ: ܐܬܘ ܗܘܘ

ܗܘܐ ܓܝܪ ܝܘܡܐ ܗܘ ܪܒܐ ܕܫܒܬܐ. ܒܥܘ ܡܢ ܠܦܝܠܛܘܣ

ܕܢܬܒܪܘܢ ܫܩ̈ܝܗܘܢ ܘܢܫܩܠܘܢ܀ ܐܬܘ ܗܟܝܠ ܐܣܛܪ̈ܛܝܘܛܐ ܘܬܒܪܘ

ܫܩ̈ܝܗ ܕܩܕܡܝܐ. ܘܕܗܘ ܐܚܪܢܐ ܕܐܙܕܩܦ ܥܡܗ. ܟܕ

ܠܘܬ ܝܫܘܥ ܕܝܢ ܐܬܘ: ܟܕ ܚܙܐܘܗܝ ܕܡܝܬ ܟܒܪ ܠܗ.

ܠܐ ܬܒܪܘ ܫܩ̈ܘܗܝ ܕܝܠܗ. ܐܠܐ ܚܕ ܡܢ ܐܣܛܪ̈ܛܝܘܛܐ ܒܠܘܟܝܬܐ

ܠܒܥܠܐ ܘܕܝܠܗ ܠܥܠܡ. ܡܫܒܚܐ ܒܟܠ. ܕܫܠܡ ܘܩܛܝܠ ܗܘܐ ܕܝܢܐ

ܠܦܪܘܩ. ܘܡܫܬܪܝܢܐ ܐܣܟܡܐ ܡܦܘܪܫܬܐ ܕܝܠܗ. ܗܘܘ ܚܕܐ

ܕܡܫܬܪܝܐ ܐܝܟܢܐ: ܐܝܟܢܐ ܕܐܦ ܐܠܗܐ ܡܫܬܥܠܝܢ ÷ ܗܟܢ ܚܙܝ

ܗܠܝܢ: ܐܝܟܢܐ ܕܥܠܡܐ ܕܥܠܡܐ: ܕܡܢܗܘܢ ܡܢ ܕܝܠܗ ܠܐ ܢܦܣܩ.

5 ܘܐܡܪ ܥܠܬܐ ܠܫܢܝܐ ܕܠܘܬܗ: ܕܢܫܡܥܘܢ ܒܟܠܗ ܕܒܪܢܫܐ.

ܡܫܝܚܐ ܕܩܛܠܘ ܕܥܪܘܒܬܐ ܕܡܠܟܐ. ܟܕ ܩܛܠܘ ܕܝܢ ܗܟܢ. **Rubric 16** Mt. 27:57a

ܡܛܠ ܕܐܝܬܝܗ ܗܘܬ ܥܪܘܒܬܐ ܗܝ ܕܐܝܬܝܗ ܩܕܡ ܫܒܬܐ ÷ Mk. 15:42b-e

ܐܬܐ ܓܒܪܐ ܥܬܝܪܐ ÷ | ܕܫܡܗ ܗܘܐ ܝܘܣܦ ÷ | ܛܘܒܢܐ Mt. 27:57b Mk. 15:43a

ܕܡܢ ܪܡܬܐ ÷ | ܡܠܟܐ ܡܝܩܪܐ ܕܒܘܠܘܛܘܣ ÷ | ܓܒܪܐ ܛܒܐ ܘܟܐܢܐ ÷ | Lk. 23:51c Mk. 15:43b Lk. 23:50e

10 ܗܘ ܕܐܦ ܗܘ ܐܬܬܠܡܕ ܗܘܐ ܠܝܫܘܥ ÷ | ܡܛܫܐ ܗܘܐ ܕܝܢ ܡܢ Mt. 27:57d-e Jn. 19:38c

ܕܚܠܬܐ ܕܝܗܘܕܝܐ ÷ | ܗܢܐ ܠܐ ܐܫܬܘܝ ܗܘܐ ܒܥܒܕܗ ܠܟܢܫܐ Lk. 23:51a

ܘܠܡܬܪܥܝܢܐ ܕܝܠܗܘܢ ÷ | ܗܘ ܕܐܦ ܗܘ ܡܣܟܐ ܗܘܐ ܠܡܠܟܘܬܐ Mk. 15:43c-45a

ܕܐܠܗܐ. ܘܐܡܪܚ ܥܠ ܠܘܬ ܦܝܠܛܘܣ. ܘܫܐܠ

ܦܓܪܗ ܕܝܫܘܥ. ܦܝܠܛܘܣ ܕܝܢ ܐܬܕܡܪ. ܕܐܦ ܡܢ ܟܕܘ ܡܝܬ. ܘܟܕ

15 ܩܪܐ ܠܩܢܛܪܘܢܐ. ܫܐܠܗ ܕܐܢ ܡܢ ܩܕܡ ܟܕܘ ܡܝܬ. ܘܟܕ

ܝܕܥ ܡܢ ܩܢܛܪܘܢܐ ÷ | ܗܝܕܝܢ ܦܝܠܛܘܣ ܦܩܕ ܠܡܬܝܗܒܘ Mt. 27:58b-59

ܦܓܪܐ. ܘܫܩܠܗ ܠܦܓܪܗ ܕܝܫܘܥ. ܟܪܟܗ ܒܣܘܕܢܐ
ܢܩܝܐ.܀ ܐܬܐ ܕܝܢ ܐܦ ܢܝܩܕܝܡܘܣ. ܗܘ ܕܐܬܐ ܗܘܐ ܠܘܬ Jn. 19:39-41c
ܝܫܘܥ ܒܠܠܝܐ ܡܢ ܩܕܝܡ. ܘܐܝܬܝ ܚܠܛܐ ܕܡܘܪܐ ܘܕܥܠܘܝ.
ܐܝܟ ܠܝܛܪܐ ܡܐܐ. ܢܣܒܘܗܝ ܗܟܝܠ ܠܦܓܪܗ ܕܝܫܘܥ. ܘܟܪܟܘܗܝ
ܒܟܬܢܐ ܥܡ ܒܣܡܐ. ܐܝܟ ܕܐܝܬܝܗ ܥܝܕܐ ܠܝܗܘܕܝܐ ܠܡܩܒܪܘ.܀
ܐܝܬ ܗܘܬ ܕܝܢ ܒܕܘܟܬܐ ܐܝܟܐ ܕܐܙܕܩܦ ܓܢܬܐ. ܘܒܓܢܬܐ ܩܒܪܐ.܀
ܕܝܠܗ ܚܕܬܐ: ܗܘ ܕܢܩܝܪ ܒܫܘܥܐ.܀ ܕܡܢ ܥܠܡ ܠܐ ܐܢܫ Mt. 27:60b Jn. 19:41e-42
ܐܬܬܣܝܡ ܗܘܐ. ܬܡܢ ܗܟܝܠ ܡܛܠ ܥܪܘܒܬܐ ܕܝܗܘܕܝܐ: ܡܛܠ
ܕܩܪܝܒ ܗܘܐ ܩܒܪܐ. ܣܡܘܗܝ ܠܝܫܘܥ.܀ ܘܥܓܠ ܟܐܦܐ Mt. 27:60c-e
ܪܒܬܐ ܥܠ ܬܪܥܗ ܕܩܒܪܐ.܀ ܘܝܘܡܐ ܐܝܬܘܗܝ ܗܘܐ ܥܪܘܒܬܐ. Lk. 23:54-56
ܘܫܒܬܐ ܢܓܗܐ ܗܘܬ.܀ ܗܝ ܢܫܐ ܕܝܢ ܬܠܬ: ܗܠܝܢ ܐܝܠܝܢ ܕܐܬܝܢ
ܗܘܝ ܕܐܬܝ ܥܡܗ ܡܢ ܓܠܝܠܐ. ܚܙܝܢܗܝ ܠܩܒܪܐ. ܘܐܝܟ ܕܐܬܬܣܝܡ
ܦܓܪܐ ܕܝܠܗ.܀ ܘܗܦܟ ܕܝܢ ܛܝܒܝ ܗܘܘ ܒܣܡܐ ܘܡܘܪܐ. ܘܒܫܒܬܐ
ܡܢ ܩܕܡ ܗܘܐ ܐܝܟ ܦܘܩܕܢܐ. ܫܠܝ ܗܘܝ
ܡܢ ܩܕܡܝܐ ܕܝܘܡܐ ܕܥܪܘܒܬܐ ܕܐܬܦܫܬܐ:

**Rubric 17**
Mt. 27:62-66

ܕܪ̈ܩܐ ܡܢ ܡܝܬܐ. ܒܝܘܡܐ ܕܝܢ ܕܠܡܚܪ: ܗܘ ܕܐܝܬܘܗܝ
ܒܬܪ ܥܪܘܒܬܐ. ܐܬܟܢܫܘ ܪ̈ܒܝ ܟܗ̈ܢܐ ܘܦܪ̈ܝܫܐ ܠܘܬ ܦܝܠܛܘܣ
ܟܕ ܐܡܪܝܢ. ܡܪܢ: ܐܬܕܟܪܢ ܕܗܘ ܡܛܥܝܢܐ ܐܡܪ ܟܕ ܥܕܟܝܠ
ܚܝ ܗܘܐ. ܕܒܬܪ ܬܠܬܐ ܝܘ̈ܡܝܢ ܩܐܡ ܐܢܐ. ܦܩܘܕ ܗܟܝܠ
ܕܢܬܢܛܪ ܩܒܪܐ ܥܕܡܐ ܠܝܘܡܐ ܬܠܝܬܝܐ. ܕܠܡܐ ܢܐܬܘܢ
ܬܠܡ̈ܝܕܐ ܕܝܠܗ ܢܓܢܒܘܢܝܗܝ. ܘܢܐܡܪܘܢ ܠܥܡܐ ܕܩܡ ܡܢ
ܩܒܪܐ: ܘܬܗܘܐ ܛܘܥܝܬܐ ܐܚܪܝܬܐ ܒܝܫܬܐ ܡܢ ܩܕܡܝܬܐ.
ܐܡܪ ܠܗܘܢ ܕܝܢ ܦܝܠܛܘܣ. ܐܝܬ ܠܟܘܢ ܩܘܣܛܘܕܝܐ.
ܙܠܘ ܐܙܕܗܪܘ ܐܝܟ ܕܝܕܥܝܢ ܐܢܬܘܢ.܀ ܗܢܘܢ ܕܝܢ ܟܕ
ܐܙܠܘ. ܐܙܕܗܪܘ ܒܩܒܪܐ. ܟܕ ܚܬܡܘܗܝ ܠܟܐܦܐ ܥܡ
ܩܘܣܛܘܕܝܐ.܀ x ܥܠܝܗ ܡ̈ܪܝܐ ܕܝܫܘܥ. ܒܗܘܢ ܕܡܬܬܢܝܚܝܢ ܟܠܗܘܢ
ܗܩ̈ܠܘܡܝܘ ܡܠܐ ܒܡܠܐܟܐ: ܐܩ̈ܝܡܢܐ ܕܡܠܐ ܚܫܠ ܦܪ̈ܘܩܝܐ ܕܡܫܝܚܐ:
ܡܫܒܚܝܢ. ܕܝܢ ܒܫܘܒܚܬܗ. ܟܠ ܦܢܝܢ ܐܠܗܘܬܐ ܕܝܠܠܐ ܫܦܝܪ ܠܗ̈ܘܢ
ܕܡܢ ܟܠ ܚܝܝܢ. ܘܠܐ ܢܗܘܐ ܬܠܡ̈ܝܕܐ ܕܝܠܗ. ܠܐ ܗܘܢ ܕܝܕܥ ܕܢܓܗܐ.
ܘܡܠܐ ܡܛܠܬܗܘܢ. ܘܢܘܗܪܬܐ ܥܒܝܕܐ ܕܩܝܡܬܗ.܀ x //

# LIST OF SYMBOLS USED IN CRITICAL APPARATUS

## Manuscripts

| | |
|---|---|
| VS-268 | Vatican Syriac 268 (A.D. 859) |
| BM-18714 | British Museum Add. 18714 (A.D. 1214) |
| BN-51 | Bibliothèque Nationale Cod. Syr. 51 (A.D. 1138) |
| BN-52 | Bibliothèque Nationale Cod. Syr. 52 (A.D. 1165) |
| CU-1700 | Cambridge University Add. 1700 (A.D. 1169) |
| BN-31 | Bibliothèque Nationale Cod. Syr. 31 (A.D. 1203) |

## Editions

| | |
|---|---|
| W | Josephi White, *Sacrorum Evangeliorum: Versio Syriaca Philoxeniana*. Vol. I. Oxonii: Typographeo Clarendoniano, 1778. |
| S | Hans H. Spoer, "Spuren eines syrischen Diatessarons," *Zeitschrift der deutschen morgenländischen Gesellschaft*, LXI (1907), 850-859. |
| M | A.-S. Marmardji, *Diatessaron de Tatien*. Beyrouth: Imprimerie Catholique, 1935, pp. 1*-79*. |

(The order of citation of variants in the apparatus for a given reading of the Syriac text is in accord with the age of the witnesses.)

## Abbreviations

| | |
|---|---|
| illeg. | An illegible word, words, or punctuation in the manuscript. The symbol is used almost exclusively in reporting readings of VS-268. |
| (mg.) | Textual evidence present in the margin of the manuscript cited. |

## Symbols

| | |
|---|---|
| ⁓ | A scribal symbol used in the manuscripts under examination to identify an abbreviation. |
| ⌜...⌝ | The section thus enclosed is not clearly legible in the manuscript. |

| | |
|---|---|
| : | Variation in punctuation. Succeeding variations in the same line are designated thus: :2 , :3 , :4 . . |
| - | An omission of punctuation. |
| ⌝ | An alteration or substitution for the word which follows, including different spellings and different word divisions. Succeeding alterations and substitutions in the same line are designated by: ⌝ , 2⌝ , 3⌝ . . . . |
| ⌜....⌝ | A substitution or alteration for the section thus enclosed. When the section includes more than two lines or might otherwise be easily confused, the location of the end of the section is given by the notation: (5*:13)--designating page 5*, line 13 as the end of the section involved. When the notation precedes a series of witnesses it indicates that all witnesses which follow agree in the substitution. When the notation follows a witness, it refers only to the single witness which precedes. Substitutions of the readings of one gospel for another are also designated by this symbol. Succeeding substitutions in the same line are designated thus: ⌜...⌝ , 2⌜...2⌝ . . . . |
| ○ | An omission of the word which follows. The symbol is also used to identify single words which are illegible in VS-268. The inclusion of the omitted word in the margin is designated by (mg.) following the witness. Succeeding omissions in the same line are designated by ○ , ② , ③ . . . . |
| ⸌... □ | The section thus enclosed is omitted. The symbol is also used to identify sections which are illegible in VS-268. A page and line designation (5*:13) is used to exactly define lengthy or confusing sections. Succeeding omissions in the same line are designated thus: ⸌.... □, ⸌.... □ . . . . |
| ⊤ | An interpolation. Succeeding interpolations in the same line are designated thus: ⊤ , 2⊤ , 3⊤ . . . |
| ∽...∾ | A variation in word order. When the variation involves more than two words, the order is designated by using numerals to refer to the several words thus: 4-2-1-3. Succeeding variations in the same line are designated thus: ∽...∾, 2∽...2∾ . . . . |

| A vertical line is inserted in the Syriac text to designate the beginning of the scriptural quotation listed in the right margin. These scriptural designations are also editorial. In some manuscripts the title of the gospel, but not the chapter and verse or verses, is given in the margin opposite the change from one gospel to another, but the practice is neither uniform nor always accurate. In the interest of exactness, each verse has been divided into five approximately equal units, designated by a, b, c, d, and e, respectively.

/ An oblique line in the critical apparatus separates variant readings belonging to different parts of the same line.

; A semi-colon in the critical apparatus separates variant readings belonging to the same reading of the text.

(In the upper right-hand corner of each page of the Syriac text will be found the siglum of the manuscript which provides the text for that page.)

## CRITICAL APPARATUS

### FOR PAGE 1*

1 ⌝ܡܫܝܚܐ: ܕܚܝܠܐ ܘܕܢܫܡܬܐ ܠܢܘܗܪܐ. ܕܡܟܬܒ ܡܢ ܐܒ̈ܗܬܗܘܢ
ܡ: ܕܐܠܗܐ VS-268; ܠܘܩܒܠ ܗܪ̈ܛܝܩܐ ܐܝܟ ܗܘܦܟܐ ܕܐܒܘ̈ܗܐ ܢܨܝ̈ܚܐ.
ܡܫܝܚܐ ܕܐܠܗܐ ܕܚܝܠܐ ܕܢܫܡܬܐ VS-268(mg.); ܕܢܫܡܬܐ ܕܦܐܪܐ.
ܕܦܐܪܐ. BN-51/

2 :- W, VS-268, BN-51/ :₂ : VS-268/ ⌝ܚܝܠܐ W,
VS-268, BN-51/ :₃ . VS-268, BN-51/

3 ⌝ܩܕܡ ܟܬ̈ܒܐ W, VS-268, BN-51/ : . VS-268, BN-51/

4 : . VS-268; ⁘ BN-51/ :₂ - W, VS-268, BN-51/
⌝ܕܡܠܐܟܐ: W; ܡܠܡܪܐ VS-268/

5 ° VS-268/ ⌝ܠܐܦ̈ܝܗ: W, VS-268/ : ⁘ W; . VS-268;
: BN-51/

6 ⌝ܩܕܡ ܟܬ̈ܒܐ W, BN-51; — ܟܬ̈ܒܐ VS-268/ ⌝ܘܠܘ̈ܚܬܐ ܟܬܝ̈ܒܬܐ
W; ܕܠܘ̈ܚܬܐ ܟܬܝ̈ܒܬܐ VS-268/ ⌝ܕܐܬܒܢܐ ܢܦܫܬܗܘܢ W, VS-268, BN-51/

7 : ⁖ VS-268/ :₂ ⁏ VS-268/

FOR PAGE 1*(cont.)

8 ⊤ ܗܘܐ BN-51/ : - W, VS-268, BN-51/ ‡ [illegible] W, VS-268, BN-51/ :2 ·⁘· ⁘ VS-268; ⁘. BN-51/

9 : ⸪. VS-268/ ⌝ [illegible] W, VS-268, BN-51/ :2 . ⸪ W, VS-268; ⁘. BN-51/

10 : ⸪ W, VS-268, BN-51/

11 ⌝ [illegible] W, VS-268, BN-51/ : . W; ⁘. BN-51/ ⌝ [illegible] BN-51/ :2 ⸪ W, BN-51/

12 ○ VS-268/ ⌝ [illegible] W; [illegible] VS-268, BN-51/ : ⁘. BN-51/ :2 - W, BN-51/

13 : . VS-268, BN-51/ □ VS-268, BN-51/ ⌝ [illegible] W/ :2 ⁘ VS-268, BN-51/

14 ⌝ ⌜ ⌝ [illegible] VS-268/ ⌝ [illegible] W, VS-268/

15 □ VS-268 illeg./ ⌝ [illegible] W/ : : VS-268, BN-51/ :2 - W, VS-268, BN-51/

FOR PAGE 2*

1 □ VS-268 illeg./ : ⸪ W/ ⊡ VS-268 illeg./

FOR PAGE 2*(cont.)

:2 : W; ⁘. BN-51/

2 : ⁏ BN-51/ □ VS-268 illeg./ ⌝ ܓܘܫܠ W, BN-51/

3 : . W; ⸪ VS-268; ⁘. BN-51/ ⊤ ܗܘ̇ VS-268/

□ VS-268 illeg./ :2 - W, BN-51/

4 : - W, BN-51/ :2 . W; ⁘. BN-51/ :3 . W/

⌝ ܐܣܘܛܠ W/

5 : - W/ ⌝ ܓܘܫܠ W, BN-51/ :2 ⁘. BN-51/

6 ⌝ ܡ̈ܢܝܠ ܕܡܘܕܫ ܡܘܪܢ. ܒܡܠܐ. BN-51/

7 □ VS-268(5*:15); BN-51(2*:13)/ : - W/

8 ⌝ ܓܘܫܠ W/ : . W/

9 ⌝ ܡܫܠܛܐ W/

10 ⌝ ܕܪܫ ܡܘܢܠ W/

11 ⌝ ܩܳܠܺܝܛܳܐ W/

12 : - W/

13 : ⁘ W/ ⌝ ܒܠ BN-51/

14 : - W, BN-51/

15 : . W/

## FOR PAGE 2*(cont.)

16 : - W, VS-268, BN-51

## FOR PAGE 3*

1 : ܆ W, BN-51/ :2 - BN-51/

2 : - W; . BN-51/

3 : - W/

4 ¬ ܡܩܒܠܐ W/

5 : - W/ :2 ✣ W/

7 : . W, BN-51/

8 ¬ ܠܐܬܒܪܝ W/

9 : ܆ BN-51/ :2 ✣ W; ✣. BN-51/ ⊤ ܗܝܕܝܢ ܟܕ ܐܙܠ ܚܕ
ܡܢ ܬܪ̈ܥܣܪ: ܗܘ ܕܡܬܩܪܐ: ܝܗܘܕܐ (W ܐܝܣܟܪܝܘܛܐ) ܡܣܟܪܝܘܛܐ
(W ܐܝܣܟܪܝܘܛܐ) ܠܘܬ ܩ̈ܫܝ ܕܥܡܐ (W-) ܘܐܡܪ. ܡܢܐ ܨܒܝܢ
ܐܢܬܘܢ ܠܡܬܠ ܠܝ. (W-) ܘܐܢܐ ܐܫܠܡܝܘܗܝ ܠܟܘܢ. ܗܢܘܢ ܕܝܢ
ܐܩܝܡܘ ܠܗ ܬܠܬܝܢ ܕܟܣܦܐ. ܘܡܢ ܗܝܕܝܢ ܒܥܐ ܗܘܐ ܦܘܪܣܐ
(✣ W) ✣. ܕܒܗ ܐܝܟܢܐ ܕܢܫܠܡܝܘܗܝ BN-51(Mt. 26:14-16)/

10 ¬ ܡܢܝܢܐ ܕܡܫܝܚܐ ܡܢ ܢܫܝܢ. BN-51/

11 : - W, BN-51/ ¬ ܘܠܚܝܠ W, BN-51/ :2 - W, BN-51/

FOR PAGE 3*(cont.)

13 ⁰ W, BN-51/

14 ⁚ . W; ⁘⁘· BN-51/

15 ⌝ ܡܫܠܡܢܘܬܐ W/

16 ⁚ ⁘· BN-51/

FOR PAGE 4*

1 ⁚ ⁘ W; ⁘ BN-51/ ⌝ ܓܒܠ W/ ⁚2 - W/ ⁚3 - W; ⁚ BN-51/

2 ⌝ ܐܠܪܓ W/ ⁚ ⁘ W, BN-51/ ⁚2 - W; . BN-51/

3 ⁚ - W, BN-51/ ⁚2 . W, BN-51/ ⌝ ܩܒܠ W, BN-51/

4 ⁚ ⁘ W, BN-51/

5 ⌝ ܛܘܦܘ̈ܣ W; ܛܠܦܘ̈ܣ BN-51/ ⁚ ⁘ W, BN-51/

6 ⁚ - W/ ⊤ ܠ W/ ⁚2 - W/

7 ⁰ W, BN-51/ ⁚ . BN-51/ ⁚2 . W, BN-51/

8 ⁚ - W/ ⁚2 ⁘ W/ ⌝ ܛܠܦܘ̈ܣ BN-51/

9 ⊤ ܠ W/ ⁚ ⁘· BN-51/ ⁚2 - W, BN-51/

10 ⁚ . W, BN-51/

FOR PAGE 4*(cont.)

11 ⊤ ܒܛܠ W, BN-51/

12 : ⁘· BN-51/ :2 - W/

13 ⌝ ܠܨܠܠܪܘܩ W, BN-51, BM-18714(mg.)/

14 ⊤ ܒܢ W, BN-51/ ⌝ ܠܗ W, BN-51/

15 ⌝ ܨܠܠ ܗܘܝ W/ : - W, Z-51/

16 : ⁘ W, BN-51/

FOR PAGE 5*

1 □ BN-51/

2 : - W, BN-51/ :2 . BN-51/

3 : . BN-51/ :2 - BN-51/ :3 ⁖ W/ :4 - W/

4 : ⁘ W; ⁖ BN-51/ ○ W/ :2 . BN-51/ :3 ⁖ BN-51/

5 : - W, BN-51/ :2 ⁘· BN-51/

6 : - W, BN-51/

7 : - W, BN-51/

8 : . W/

9 : ⁘ W; ⁘· BN-51/ :2 - W, BN-51/

FOR PAGE 5*(cont.)

11 ⌐ ܠ W, BN-51/ : . BN-51/

12 : ⁘· BN-51/

13 : . W, BN-51/ ○ W, BN-51/ :a . BN-51/

14 : - W/

15 ⊤ ܡܢ ܗܫܐ ܐܡܪ ܐܢܐ ܠܟܘܢ. (W :) ܩܕܡ ܕܬܗܘܐ. ܐܝܟܢܐ
ܕܡܐ ܕܗܘܬ: (W -)ܬܗܝܡܢܘܢ. (W -) ܕܐܢܐ ܐܝܬܝ.. ※ ※ ※ (⁘W)
BN-51(Jn. 13:19)/

FOR PAGE 6*

1 □ VS-268 illeg., BM-18714, BN-51/ ○ BN-52, BN-31/
: . BN-52/ ⌐ ܕܡܫܝܚܢ BN-31/ ⊤ ܠܟܘܢ. BN-31/ ⌐ ܐܬܚܙܝܬܘܢ
BN-52, BN-31/

2 □ BN-52, BN-31/ ⌐ ܕܟܪܘ ⌐....⌐ ܘܡܠܐ ܕܐܘܪܫܠܡ. VS-
268(mg.); ܡܢܝܢ ܕܟܪܘ ܒܐܘܪܚܐ ܕܐܘܪܫܠܡ. ܠܟܘܠ. BM-18714;
ܡܢܝܢ ܕܪܘܫܡܐ ܕܒܐܘܪܚܐ BN-51; ܡܢܝܢ ܕܟܪܘ ܒܐܘܪܚܐ ܕܐܘܪܫܠܡ..
BN-52; ܕܐܘܪܫܠܡ ܠܟܘܢ ܡܢܝܢ. ܡܫܝܚܐ ܡܢ ܟܠ..

FOR PAGE 6*(cont.)

ܡܩ̈ܕܡ ܕܢܐܬܐ ܠܡܘܬܐ ܕܐܠܗܘܬܐ. □ BN-31/

4 □ VS-268 illeg./ ˥ ܘܡܢ ܗܕܐ ܗܘܐ ܕܘܚܠܐ BM-18714, BN-51/

: .W; ⁘ BM-18714, BN-31; - BN-51/ :2 . BN-51/ ⊤ ܗܘ BN-52/

5 : ⁘ W, VS-268, BM-18714; ⁘· BN-51/ :2 . BM-18714/

˥ ܡܫܚܐ BM-18714/ :3 . BN-51/

6 : ⁘ W, BM-18714; ⁘· BN-51, BN-52/ □ VS-268, BM-18714,

BN-51/ :2 . BN-52/ :3 . W/

7 : . W; ⁘ BN-31/ :2 - W; ·. BN-31/

8 : ; W, VS-268, BM-18714, BN-51, BN-31/ :2 ⁘ W, VS-

268, BM-18714, BN-31/ □ VS-268, BM-18714, BN-51/

9 : ·. W, BN-31/ :2 . BN-31/

10 : ⁘ W, BN-31/ ˥ ܡܢ ܒܬܪ ܗܕܐ ܗܘܐ ܡܫܡܫܢܘܬܐ VS-268/ :2 ·. W,

VS-268, BM-18714, BN-51, BN-52, BN-31/

11 ˥ ܡܫܠܦܘܬܐ W; ܡܫܢ̈ܝܘܬܐ VS-268, BN-52/ : - BM-

18714/

12 : ⁘ W, BM-18714, BN-51, BN-31; . . VS-268/ ˥ (6*:15)

ܠܘܩܒܠ ܐܢܫ ܠܗܘܢ (ܠܗܘܢ mg.] BM-18714 ܕܐܝܬ ܠܗܘܢ) ܢܩܘܫ. VS-268,

## FOR PAGE 6*(cont.)

⌝ :2
BM-18714, BN-51/ [illegible] BN-31/ - W, BN-31/

: :2
13 ; W/ ; BN-31/

: :2 :3
14 ⁘ W; ⁘. BN-52/ ; W/ . BN-31/

: :2 ⊤
15 ⁘ W; . BN-31/ - W, BN-31/ [illegible] W, BN-52/

:3
. W; ⁘ BN-31/

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⌝
1 [illegible] W, BM-18714, BN-51, BN-52, BN-31/

: :2 :3 :4
3 . BN-51/ . VS-268/ . BN-31/ ⁘ W, BM-18714, BN-51; . BN-31/

: ⊤
4 ; BN-52, BN-51/ [illegible] BM-18714/

:
5 - W/

: :2
6 ⁘ · BN-52/ ; W, BM-18714; . VS-268, BN-51, BN-52, BN-31/

: :2
7 - W, BN-52, BN-31/ . VS-268, BM-18714, BN-52/

⌝ :3
[illegible] VS-268, BM-18714; [illegible] BN-31/ ⁘ · VS-268, BM-18714,

□ :4
BN-51, BN-52/ VS-268, BM-18714, BN-51/ - W, BN-52/

FOR PAGE 7*(cont.)

8 : . BN-31/ :2 - W, BN-31/ :3 . W; ⁘ . BN-52/

9 : - BN-51/ ¬ ܘܠܡܣܗܕ W/ :2 - W, BN-51, BN-31/

○ VS-268, BN-52/ :3 . BM-18714/

10 : ⁘ W, BM-18714; ⁘ . BN-51, BN-52/ ○ VS-268/

:2 . BM-18714/

11 : . BN-31/ :2 ⁘ W, VS-268, BM-18714, BN-31/

□ VS-268 illeg./

12 : - W/ ¬ [illegible] BM-18714/ ¬ [illegible] W, VS-268, BM-18714, BN-51, BN-52, BN-31/ □ VS-268 illeg./ :2 - W, BN-31/

13 : ⁘ W; . VS-268/ □ VS-268 illeg./

14 □ VS-268 illeg./ : . BM-18714/ :2 ⁘ . BN-52/

15 ¬ [illegible] W; [illegible] BM-18714, BN-51, BN-52, BN-31/

: - W/ :2 . BM-18714/ ¬ ⌜....ܕ⌝ BN-31/

16 : ⁘ W, BM-18714; ⁘ . BN-52/ ¬ ܗܘܠܠ BM-18714(mg.)/

:2 . W, BM-18714, BN-51; - BN-31/ :3 . VS-268/

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1 : - BM-18714; . BN-51/ :2 ✣. BN-52/ T ܗܟܝܠ BM-18714/ :3 : W, VS-268, BN-51, BN-31/

2 ¬ ܢܣܒ BM-18714(mg.)/ : . BM-18714/ :2 ✣ W, BN-31/ T ܗܘ. ܕܨܒܥ ܠܦܬܐ (: W) ܢܣܒ (ܘܢܣܒ [mg.]) ܠܝܗܘܕܐ ܒܪ: ܫܡܥܘܢ (. ܣܟܪܝܘܛܐ W) ✣ ܣܟܪܝܘܛܐ BM-18714(Jn. 13:26d) :3 - W; : VS-268; . BM-18714, BN-51; ✣ BN-31/ ¬ ܗܘ ܕܨܒܥ ܥܡܝ ܒܠܓܢܐ ✣ (. W; ✣. VS-268; ✣ :BN-51) VS-268, BM-18714, BN-51(Mk. 14:20c-e/

3 : : BN-52; . BN-31/ ¬ ܗܢܐ BM-18714(mg.)/ :2 ✣ W/ O BN-51/

4 : - W; . BM-18714/ :2 - W, VS-268, BN-51/

5 : . W, VS-268, BM-18714, BN-51; ✣ BN-31/ ܛܒ ܗܘܐ ܠܗ (. VS-268; ✣✣.BN-51) ✣ ܗܘ ܓܒܪܐ ܐܬܝܠܕ ܠܐ ܐܠܘ( : VS-268; . BM-18714) VS-268, BM-18714, BN-51(Mt. 26:24c-e)/ :2 - W/

6 : ✣ W, BN-31/ :2 - W; VS-268/

7 : : BN-51/ :2 - W/ O BM-18714/ :3 - W, VS-268, BN-31/ :4 . VS-268, BM-18714/ :5 ✣ W, BM-18714; ✣.BN-51, BN-52/

## FOR PAGE 8*(cont.)

8 : . BN-31/ :2 . VS-268, BM-18714, BN-31/ :3 - BN-31/ :4 ; VS-268; . BN-31/

9 : - W/

10 : ⁘ W, BM-18714; . VS-268, BN-31/ :2 , W, BM-18714, BN-51; - BN-31/ :3 - W, BN-31; . VS-268, BM-18714, BN-51/

11 : . BN-31/

12 : . W/ ⌝ ܕܕܠܒܫ BM-18714/

13 : . W, VS-268, BM-18714, BN-51; ⁘ BN-31/ □ VS-268, BM-18714, BN-51/ :2 ⁘ W, BN-31/ ○ BN-31(mg.)

14 ⌝ ⌜..⌝ܕ BN-31/ : . VS-268/

15 : . BN-31/

16 ⌝ ܒܪܘܠܗܠܐ BM-18714/ □ VS-268 illeg./ : ⁘ W, BM-18714, BN-51, BN-31/

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1 □ VS-268 illeg./ : . BN-31/ ⌝ ܘܠܐ BN-51/

FOR PAGE 9*(cont.)

2 □ VS-268 illeg./ ⌝ ܕܒܠܡܢ W; ܕܐܠܡܢ BM-18714; ܕܐܠܠܡܢ BN-52; ܕܐܠܠܝܡܢ BN-31/ : . VS-268/ :2 - W, BM-18714, BN-51; : BN-31/ ° BN-31(mg.)/ :3 . W, VS-268, BM-18714, BN-51, BN-52; - BN-31/ ⊡ VS-268 illeg./ :4 - W, BM-18714, BN-51, BN-31/

3 ⌝ ܘܬܠܬܝܗܘܢ W, BM-18714, BN-51, BN-31/ ° BM-18714/ : . BN-31/ □ VS-268 illeg./ :2 ⁘ W, BM-18714; ⁘· BN-52/

5 ⌝ ܕܢܦܫܬܐ W/ : ⁘ W, BM-18714, BN-31/ :2 ⁚ W, BM-18714, BN-31/

6 ⌝ ܡܫܒܚܘܬܐ W, VS-268, BN-52; ܡܫܬܒܚܘܬܐ BN-31/ : : VS-268/ :2 ⁘ W; ∴ BM-18714, BN-51, BN-52/

7 : - VS-268, BN-31/ :2 - W, VS-268, BM-18714, BN-51, BN-31/

8 : - W, VS-268, BM-18714; . BN-51, BN-31/ ⌝ ܨ ܗܠܝܢ ܕܡܫܡܫܢܐ ܗܘܘ: ܣܘܓܐ BM-18714/ :2 . BN-31/

9 : . W, VS-268, BM-18714, BN-51, BN-31/ ⌝ ܕܝܢ BM-18714, BN-51/ ⊤ ܡܢܗܘܢ BM-18714/ :2 . W/

FOR PAGE 9*(cont.)

10 ⊤ ܠܗ VS-268/ : . BN-51/ ⌝ ܕܪܓ BN-31/ ⌝ ܗܘܐ VS-268; ܗܠ BN-52/

11 : . BN-31/ :₂ ❖ W, BM-18714; . VS-268, BN-31/

12 : . BN-52/

13 : ❖ W, BN-52; ❖ . VS-268; ❖ ❖ BN-51; - BN-31/

⊤ ~ ,ܨܠܬ VS-268/ ⌝ ܕܚܕܝܒ ܡܘܨܠ ܕܐܬܘܪ ܕܒܢܘܗܕܪܐ. VS-268(mg.);

ܕܚܕܝܒ ܡܘܨܠ ܕܐܬܘܪ ܕܒܢܘܗܕܪܐ ܕܡܪܓܐ. ܒܥܠܬܐ. BM-18714;

❖ ❖ ܕܢܝܢܘܐ ܡܘܨܠ ܕܐܬܘܪ BN-51; ܡܢܝܢ ܕܚܕܝܒ ܡܘܨܠ ܕܐܬܘܪ ܕܒܢܘܗܕܪܐ ❖ ❖

ܕܒܢܘܗܕܪܐ ܕܡܪܓܐ (. BN-52) BN-52, BN-31/

14 ⌝ ܐܬܪܢ W, VS-268, BM-18714, BN-51/ : . BM-18714/

15 : - W/ ○ BN-31(mg.)/ :₂ - W, VS-268, BN-51, BN-31/ ⊙ BN-31/ :₃ . BN-51; ❖ BN-31/

16 □ BN-31/ : . W; ❖ .BM-18714, BN-51, BN-52/

⌝ ܩܣܝܐ W, VS-268, BM-18714, BN-51, BN-31/ :₂ - W; . VS-268, BM-18714, BN-51/ ⌝ ܠܗܘܢ W, VS-268, BM-18714, BN-51, BN-31/

:₃ ❖ W; ❖. VS-268, BM-18714, BN-51/

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2 : ⁘ W, BM-18714; ⁘· BN-51, BN-52/ :2 : W; - VS-268, BM-18714, BN-31/ :3 - W; . BN-51/

3 : . BM-18714, BN-52, BN-31; : BN-51/ :2 . VS-268, BN-51/ :3 ⁘ W, VS-268, BN-31/

4 : . BN-31/

5 : . VS-268, BM-18714, BN-51, BN-52/ ⌝ ܛܠܠܘ W/ :2 . BN-31/

6 ⌝ [illegible] W, BM-18714, BN-31/ : ⁘ W, VS-268, BM-18714; ⁘· BN-51/

7 : - W, BN-31/ ⌝ [illegible] W, VS-268, BN-51/ :2 ⁘ W, VS-268, BN-31; . BM-18714/ □ (10*:14) VS-268, BM-18714, BN-51/ ⌝ [illegible] W; [illegible] BN-31/

8 : ⁘ W; . BN-31/ :2 ; W; - BN-31/

9 : . BN-31/ :2 - BN-31/ :3 . BN-52/ :4 ⁘ W, BN-52; : BN-31/ ⌝ [illegible] W, BN-52, BN-31/ :5 . W, BN-31/

10 : - BN-31/ :2 - W/

11 : . W; : BN-31/ ⌝ [illegible] W, BN-52, BN-31/

## FOR PAGE 10*(cont.)

:2
. BN-52/

12 : - W/ :2 ⁘ W; ⁘· BN-52; : BN-31/

13 : - W, BN-31/ :2 . BN-31/

14 : . BN-31/ ⊤ ܠܠܐ ܪܬܢܝ BN-52/ :2 - W; ⁘ BN-31/

15 ⌝ ܬܟܦܘܪܝܢܢܝ W; ܬܟܦܪܝܢܢܝ VS-268, BM-18714, BN-51, BN-52, BN-31/ : - W, BN-31; ⁖ VS-268/ ⌝ ܬܠܬ BN-52/

16 □ VS-268 illeg./ : . BN-51, BN-52/ ⌝ ܠܐ BN-31/
:2 . W, VS-268, BM-18714, BN-51; ⁘ BN-31/ ⌝ (11*:1) VS-268 illeg.; ܘܐܡܪ ܠܗ ܝܫܘܥ. ܐܡܝܢ ܐܡܪ: ܐܢܐ ܠܟ. BN-52(Mk. 14:30a)/

## FOR PAGE 11*

1 : . BN-31/ □ VS-268 illeg./ ⌝ (- W, BN-51)⁘ ܠܠܐ ܒܗܢܐ BM-18714, BN-51(Mt. 26:34b)/

2 ⌝ ܒܐܕܢܝ ܠܠ BM-18714/ : . W, BM-18714, BN-51; ⁘ : BN-52; ⁘ BN-31/ □ VS-268 illeg./ ⌝ (⁘· BN-51) ⁘ ܟܕ ܠܦܓܪܐ ܠܠܐ BM-18714, BN-51(Mk. 14:30d-e)/ :2 ⁘ W, BN-31; ⁘: BN-52/
□ VS-268 illeg., BM-18714, BN-51/

## FOR PAGE 11*(cont.)

3 : ⁘· BN-52/ □ VS-268 illeg./ ¬ [illegible] W, BM-18714,
BN-51, BN-52, BN-31/ ¬ ܢܗܘܐ W/ ¬ [illegible] W/ :2 . BM-18714/

4 : . W/ :2 : W/ ○ W, VS-268/

5 : . VS-268/ :2 ⁘ W, VS-268, BM-18714, BN-31/

□ (11*:8) BM-18714, BN-51/ :3 - W/

6 : . W, BN-31/ ⊤ ܘܚܛܗܐ BN-31/ ¬ ܕܗܐ BN-31/
:2 : BN-31/ ¬ [illegible] VS-268/ :3 . VS-268/

7 ⌐ ܟܠܗܘܢ W, VS-268, BN-52; ܟܠܗ BN-31/ ¬ ܠܗܝܢ W/
: . VS-268/ :2 - W, VS-268, BN-31/

8 : - W, BN-31/ :2 ⁘ W, BN-31/ ¬ ܒ BN-51/

9 ¬ ܟܠ BN-31/ : - W/

10 ○ BM-18714/ : - W, BN-31/ ¬ ܠܠ BN-31/ :2 . VS-268, BM-18714/ :3 ⁘·BN-52; ⁘ BN-31/

11 : . BN-31/ ○ BM-18714/ :2 . VS-268, BN-51, BN-52,
BN-31/ :3 - W, BM-18714, BN-51, BN-31/

12 : - BM-18714/ :2 - W/ ⊤ ܠܗ VS-268, BM-18714/
:3 ⁘ W; ⁘· BM-18714, BN-51, BN-52/

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13 : . BN-52/ ┬ VS-268, BM-18714, BN-51/ ╤ W/ :2 . W, VS-268/ :3 - W, BN-31; : VS-268/

14 : . W, BN-31/ ○ BN-31(mg.)/ :2 . VS-268/ ¬ BM-18714(mg.)/ :3 - W, BM-18714, BN-31; ⁖ VS-268/

15 ¬ BM-18714(mg.)/ : ⁘ W; . BN-31/ :2 . VS-268/ :3 . W, VS-268, BM-18714, BN-52, BN-31/

16 : - W, BN-31/ :2 - W, BM-18714, BN-51, BN-31/ :3 - W; : BM-18714, BN-51/ :4 ⁘ W, VS-268, BN-31; . BM-18714/

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1 □ BM-18714, BN-51/

2 : . BN-31/ :2 : W, VS-268, BN-52, BN-31/ ¬ VS-268/ :3 . VS-268/ :4 ⁘ W; .. VS-268/

3 : . BM-18714/ :2 . BM-18714/ ¬ W/ :3 . BN-31/ □ VS-268 illeg./

4 ¬ W, BN-51, BN-52, BN-31/ ○ BM-18714/ □ VS-268 illeg./ : . W; ⁘ BM-18714, BN-31; ⁘ ·· BN-52/

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5 ⌝[illegible] BN-31/ □VS-268/ :. BN-51/

⌝[illegible] W; [illegible] BN-51; [illegible] BN-31/ :2 [illegible]. BN-51/

6 ⌝[illegible] W/ : ÷ W; : BM-18714/ □VS-268 illeg./ :2 - W; . BM-18714, BN-51/ :3 ÷. BN-52/

7 □VS-268 illeg./ ⌝[illegible] W; [illegible] BM-18714, BN-51, BN-52, BN-31/ ⌝[illegible] BM-18714/ : . VS-268/

⌝[illegible] BM-18714/

8 □VS-268 illeg./ : ÷ W; ÷. BM-18714/ ⊤[illegible] W/

□VS-268 illeg./

9 : - W; . BM-18714, BN-51, BN-31/ :2 - W, BN-31; . BM-18714, BN-51, BN-52/ :3 ÷ W, BM-18714, BN-31/

10 ⌝(12*:16)(□VS-268 illeg.) ⸝[illegible]( - W, BN-51)ܘܡܢ ܩܕܡ: □

[illegible] (- W, VS-268, BN-51) [illegible] (- W) ܘܐܡܪ.

[illegible] (.W, VS-268, BN-51) [illegible] ( . VS-268) [illegible]

ܢܥܒܪ: ܡܢܝ ܟܣܐ ܗܢܐ ÷ (÷.BN-51) ܒܪܡ ܠܐ (W ܐܝܟ ܕܐܢܐ ܨܒܐ

(÷.VS-268, BN-51) ÷ ܕܐܢܬ ܐܝܟ( -W, BN-51) ܐܢܐ. ܐܠܐ VS-268, BM-18714, BN-51(Mt. 26:39a-c)/ ⌝[illegible] W/ ⊤[illegible] W/ : . W/ :2 ÷ W/

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11 $^{:}$ ‘ M/ $^{:2}$ : W; ⁘. BN-52; ⁘ BN-31, S; . M/ $^{:3}$ . BN-52; : BN-31, S; ‘ M/

12 $^{:}$ ⁚ M/ $^{:2}$ - M/ $^{:3}$ - W, BN-52, BN-31, S; ‘ M/ $^{ㄱ}$ ܐ M/ $^{ㄱ}$ ܠܐܠܗ̇ S/ $^{:4}$ - S; ‘ M/ $^{ㄱ}$ ܠܒܒܗ̈ܘܢ W, BN-31, M/

13 $^{:}$ . W; ⁘⁘. BN-52; ⁘ BN-31, S/ $^{:2}$ - W, S; ‘ M/ $^{:3}$ . W/ $^{:4}$ . W; ⁘⁘ BN-52; ⁘ BN-31, S; ))⁘. M/

14 $^{ㄱ}$ ܠܒܒܐ W, BN-31, S, M/ $^{:}$ - W, S, BN-31; ‘ M/ $^{:2}$ . S; ‘ M/ $^{:3}$ . W; ⁘ BN-52, BN-31, S/ $^{\circ}$ BN-31, S, M/ $^{:4}$ - BN-31, S, M/

15 $^{\circ}$ S/ $^{:}$ - BN-31, S; ‘ M/ $^{\backsim}$ 2-3-1 W/ $^{:2}$ . BN-31; ⁚ M/ $^{:3}$ - W, BN-31, S, M/ $^{:4}$ : BN-31; - S; ‘ M/ $^{:5}$ - W, BN-31, S, M/

16 $^{:}$ ⁘ W, BN-31, S/ $^{\top}$ ܐܠܠ W, M/ $^{:2}$ : BN-31; - S; ‘ M/ $^{:3}$ - W, BN-31, S, M/ $^{:4}$ ⁘ W, BN-31, S; ⁘((. M/

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1 $^{:}$ . S, M/ $^{ㄱ}$ ܘܡܩܒܠܝܢ. S/ $^{:2}$ . BN-51/

2 $^{ㄱ}$ ܠܦܐܘܠܘܣ W; ܠܦܘܠܘܣ VS-268, BM-18714, BN-51, BN-52,

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BN-31, S, M/ : . W, VS-268, BM-18714, BN-51, S; ⁘ BN-31;

))⁘: M/ □ VS-268, BM-18714, BN-51/ :2 - S; ‘ M/ ⌉ [illegible]

S/ :3 ∵ W; ⁘. S, M/ :4 ∵ BM-18714; . S/ ⊤ [illegible] S/

3 ⌉ [illegible] BM-18714; [illegible] S/ : ⁘ VS-268; ∵ BN-31/ :2 ∵ BN-51/ :3 ⁘ ? M/ :4 . BM-18714/ :5 - W; ∵ VS-268, BM-18714, BN-51, BN-31, S; ‘ M/

4 ○ BM-18714/ : ⁘ W, BM-18714; ⁘.VS-268, BN-51, M/ :2 - W, BN-31, S, M/ :3 ∵ BN-31; ⁘ M/ :4 - W, BM-18714, BN-51, BN-31, S, M/

5 : ⁘ W; ⁘∵ BM-18714; . BN-31; ⁘((· M/ :2 - BM-18714; . S; ⁘‘ M/ ⌉ [illegible] M/

6 : . BM-18714; ⁘‘ M/ ⌉ [illegible] W, VS-268, BM-18714, BN-51/ :2 . BN-31/ :3 ∵ W, BN-52, M/ :4 . S; ‘ M/ ⌉ [illegible] VS-268/ ○ W, VS-268, BM-18714, BN-51/ :5 - W, VS-268, BN-51, S; ‘ M/

7 ⌉ [illegible] W/ : ∵ W, VS-268, BM-18714, BN-51, S; – BN-31; ‘ M/ :2 - W; . VS-268, BM-18714, BN-51; ⁘ BN-31, S/

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⁊ ܘܐܫܬܟܚ VS-268/ ∽ BN-31/

8 : ∻· BN-52/ ¬ ܛܘܒܝܗܘܢ W/ :2 - W, BN-31/

9 : - W, BN-51, BN-52; . VS-268, BN-31/ ¬ ܐܬ̈ܐ W, VS-268, BN-51, BN-31; ܐܬ̈ܐ BM-18714, BN-52/

10 : ∻ W, VS-268, BM-18714, BN-31; ∻. BN-51/ □ VS-268, BM-18714, BN-51, BN-31/ :2 - W/ ¬ (13*:14) ܘܡܢ ܐܬܐ ( . VS-268, BN-51) ⊤ ܕܐܬܐ ܠܘ ܐܫܟܚܢܘܢ ( ∴ VS-268, BN-51) ܘܡ ⊤) ܕܡܟܝܢ. ܐܬܝܩܪܘ ܗܘܘ ܓܝܪ ܥܝܢ̈ܝܗܘܢ ( W, VS-268, BN-51) ∻ ( ܕܢܣ̈ܝܘܢ W; ܢܣ̈ܝܘܢܐ BN-51) ܢܣ̈ܝܘܢܐ ( . VS-268, BN-51) ( ∻. VS-268, BN-51) VS-268, BM-18714, BN-51(Mt. 26:43)/

11 : ∴ W/ :2 - W; ∻. BN-52/

12 : . W/

13 : - W, BN-31/ :2 ∻ W, BN-31/

14 : . W/ ○ BN-31(mg.)/ ¬ ܠܗܘܢ W/ :2 . W ; ∻ BN-31/ ⁊ ܡܘܫܐ BN-31/ :3 . VS-268, BM-18714, BN-52/

15 ○ VS-268/ : ∻ W, VS-268; ∻. BM-18714, BN-52/

16 : - W, BM-18714, BN-31/ :2 . VS-268, BN-51, BN-52, BN-31/

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1 : . BN-52, BN-31/ :2 - BM-18714; ; BN-31/ ○ VS-268 illeg./ :3 . VS-268, BN-51/

2 □ VS-268 illeg./ : - BN-31/ :2 - W, BN-51, BN-52, BN-31/ :3 - W, BN-51, BN-31/ :4 ⁘ W; ⁘ ⁘ ⁘ . VS-268; ⁘ ⁘ ⁘ ⁘ BN-51; ⁘ . BN-52/ ⊤ ܣܠܐ ܣܣܣ VS-268/

3 ⌝ ܕܚܒܝܒܐ ܒܐܦܝ ܕܐܠܗܐ VS-268(mg.); ܕܚܒܝܒܐ ܒܐܦܝ ܕܐܠܗܐ
ܕܢܘܗܪܐ ܕܪܘܚܢܝܬܐ. ܚܣܝܐ. BM-18714; ܡܢܝܐ ܕܚܒܝܒܐ ܒܐܦܝ ܕܐܠܗܐ
ܕܢܘܗܪܐ BN-51; ܕܡܩܒܠ ܒܐܦܝ ܕܐܠܗܐ.܀ܣܠܐ. BN-52; ܡܩܒܠ ܒܐܦܝ
ܕܐܠܗܐ ܕܢܘܗܪܐ ܒܪܘܚܢܝܬܐ. BN-31/

4 □ (14*:7) VS-268 illeg./ : . BN-31/ :2 . W/

5 : - W/ ⌝ ܩ̈ܠܣܛܘܢܐ BM-18714/ :2 ⁘ W, BM-18714; ⁘ BN-51, BN-52/

6 : . BM-18714/ ⌝ ܗܘܘ BN-31/ ⌝ ܐܠܐܐ BN-52/ :2 . BM-18714, BN-31/ :3 - W, BM-18714, BN-51; ; VS-268/

7 : - W, VS-268; ⁘ BN-31/ ⌝ ܐܣܦܩܘܗܘܢ W, BM-18714, BN-51; ܐܦܩܘܗܘܢ VS-268/ :2 . W, VS-268, BM-18714, BN-51; - BN-31/ □ VS-268, BM-18714, BN-51, BN-52(mg.)/ :3 - W, BN-31/

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:4 . W, BN-52(mg.); ⁘ BN-31/ ⊡ VS-268, BM-18714, BN-51/

8 ¬ ܠܥܡܘ BN-31/ ¬ ܠܨܠܘܬܐ W, BN-52; ܠܠܨܠܘܬܐ BN-31/

9 ¬ ܘܠܨܠܘܬܐ BN-31/ : ⁘ W; ⁘. BN-52/ :2 . BM-18714/

10 ¬ ܘܟܒܪ̈ W/ : . VS-268, BM-18714, BN-51/

11 : ⁘ W; ⁘. BN-52/ :2 - W, BN-31/ :3 ⁘ W; ⁘. BN-51, BN-52/ :4 - BN-31/

12 : ⁘. BN-52/ :2 - W, VS-268, BN-52, BN-31/ :3 ∴ VS-268/

13 : ∴ W; . VS-268, BM-18714, BN-51; .⁘ BN-52; ⁘ BN-31/ :2 . VS-268, S/ ¬ ܠܗ BN-52/ :3 - W, VS-268, BN-31, M; : BN-51/ :4 )): M/ :5 . VS-268; )): M/ :6 - BN-31; ((. M/

14 ¬ ܛܥܡܘ S/ : - W, BM-18714, M/ :2 . W, VS-268, BM-18714, BN-51, BN-52; ⁘ BN-31, S; )): M/ □ VS-268, BM-18714, BN-51/ :3 - W; . S; ‘. M/

15 : ⁘ W; ⁘. S; ? M/ :2 ∴ W; - BN-31; ‘ M/ ¬ [illegible] M/ :3 ⁘ W, BM-18714, BN-31; ⁘.⁘. VS-268; ((? M/

16 : . S; )): M/ :2 ((. M/ ¬ [illegible] BN-51/ :3 - W, BN-31, S; ∴ VS-268; ‘ M/

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1 ⌝ ܠܗ BN-51/ : ⁖. BN-52, M/ :2 . S/ :3 - VS-268; ⌝ )): M/ ܕܛܠܡ VS-268/ :4 ·. BN-51; ((? M/

2 : . BM-18714/ :2 - BN-31; : S; )): M/ ⌝ ܢܘܟܠܐ BN-51/ :3 ⁘ W, VS-268; . BM-18714, BN-31, S; ⁘ ⁘ BN-51; (· M/
:4 . VS-268, BM-18714, BN-51, S; - BN-31; )): M/

3 : - W, BN-31, M/ ⌝ ܐܢܫ S/ ܘ BM-18714/ :2 . S/ :3 - W, VS-268, BM-18714, BN-51, BN-52, BN-31, S, M/ :4 ܘ M/

4 ⌝ ܘܗܠܐ S, M/ ○ M/ : ·. W; ⁘ ((· M/ :2 . W, BM-18714, S; )): M/

5 : ·. VS-268; . BM-18714/ :2 - W, VS-268, BN-31, S, M/ :3 ⁘ W, VS-268, BM-18714, BN-31, S; ((· M/ :4 . S; ܘ M/ ⌝ ܐܘܪܫܡܗ BN-31/

6 : - W, BN-31, M; ·. S/ ⌝ ܘܐܘܣܝܐ ܕܗܘܢ M/ :2 ⁘ W, VS-268, BM-18714, BN-31, S; ⁘⁘ BN-51/ □ VS-268, BM-18714, BN-51/

7 ⌝ ܕܗܘܐ S, M/ : ·. W, BN-31, S; ܘ. M/ :2 )): M/ :3 ܘ M/ ⌝ ܨ W, BN-31, M/ :4 . W; ⁘ ((· M/

8 ⌝ ܫܘܪܒܐ W, VS-268, BM-18714, BN-51, BN-52, BN-31, S, M/

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: :2 :3
- BM-18714; . S; ‘ M/ ‘ M/ . S/

⌝ ⌝ :
9 ܕܦܘܩܕܢܐ BN-31/ ܕܦܩܕ S/ . W, BM-18714,

⌝
BN-51; - VS-268; ‘ M/ ܠܬܠܡܝܕܘܗ BM-18714(mg.)/

: ⌝ :2
10 . S/ ܕܒܟܝܢܗ W; ܒܟܝܢܐ M/ - W, BM-18714,

:3
BN-51, BN-31, M/ ⁘ W, BM-18714, BN-31, S; ~. VS-268/

⌝
(. BN-51)ܡܫܝܚ ܗܘܐ ܐܬܐ: VS-268, BM-18714, BN-51(Jn.18:11a)/

⌝ ○ :4 :5 :6
ܘܟܝ W/ W/ . S/ - W, BN-31, S, M/ . W/

⌝
11 ܐܠܦܐ:ܘܗ W, VS-268, BM-18714, BN-51, BN-52, BN-31,

: □ ⌝
S, M/ - S; ))⁘: M/ VS-268, BM-18714, BN-51/ ܡܬܩܢܘܢ

:2 :3 ○
W, M/ ‘ M/ . W, BN-31; ⁘.BN-52, M/ VS-268 illeg./

:4
: W; ⁘. M/

○ □ : :2
12 M/ VS-268 illeg./ - M/ . W; ⁘⁘.BN-51;

? M/

□ : :2
13 VS-268 illeg./ - W, BN-51; ‘ M/ ⁘. M/

:3 □
– ⌝ ܡܣܬܟܠ ܐܢܐ: ܠܘ. / ܡܣܬܡܥ ܐܢܐ: ܠܘ. BM-18714(mg.)/ . VS-268; ∴ BM-18714/ ⁚ VS-268 illeg./

○ : :2 □
14 BM-18714/ . S/ . VS-268; ‘ M/ VS-268 illeg./

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15 ˥ ܠܠܦ̈ܪܘܣܐ BN-51/ : . S/ :2 VS-268 illeg.; ÷ ? M/ □ VS-268 illeg./ ˥ ܠܐܦܠܛܘܢ BM-18714, BN-51; ܕܠܐܦܠܛܘܢ M/ :3 ܀ M/

16 : ÷ W, BM-18714, S/ □ VS-268 illeg.( ܠܘܩܒܠ Mg.)/ ˥ ܠܐ M/ :2 . S/ :3 - W, BM-18714, BN-31; ܆ M/ :4 ÷ W, BM-18714, S; + BN-31; . M/

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1 ˥ ܘܒܥܘܪ M/ : : VS-268; . BM-18714, BN-51, S; ܆ M/ ˥ ( - W, VS-268, BN-51 )÷ܠܣܛܝܐ( ° W, VS-268) ܗܘ( ° + ܕܥܠ W) ˥ ܐܝܟ ܠܗ VS-268, BM-18714, BN-51(Lk. 22:52a)/ : . W; ÷ BN-31; - S; ÷: M/ ° M/ ˥ ܠܟ VS-268/ :3 . VS-268, S; - BN-31; ܆ M/

2 ˥ ܩܫ̈ܝܫܘܬܐ BN-31/ ° BN-51/ ˥ ܘܦܘ̈ܠܛܝܩܝܢ W, M; ܘܦܘ̈ܠܛܝܩܝܢ VS-268; ܘܦܘ̈ܠܛܝܩܝܐ BM-18714/ : - W, VS-268, BN-51, S, M/ :2 . W, VS-268, BM-18714, BN-51, BN-52, BN-31, S; ))): M/

3 ˥ ܩܛܝܠ ܡܚܝܠ ܩ̈ܘܡܐ BM-18714(mg.)/ ˥ ܕܡܬܚܫܒܢ BN-31/

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:

: VS-268; ⁘ · M/

:  ⌝  :2

4 - W, M; . BM-18714, BN-31/ ܘܠܐ BN-51/ ⁘ · M/

:  :2

5 . W, BM-18714, BN-52, S; . BN-31; ‘ M/ ⁘ W, BM-18714, BN-31; ⁘⁘⁘ VS-268; ⁘ܦ· M/

⌝  :

6 ܕܗܘܐ BM-18714, S, M/ . W, VS-268, BM-18714, BN-51, BN-52, S; - BN-31/

:2

. W, VS-268, BM-18714, BN-51, BN-31, S, M; ⁘⁘ BN-52/

:  :2

7 . S; ‘ M/ - W, BM-18714, BN-31; : VS-268; ‘ M/

:3

⁘ W, VS-268, BM-18714, BN-31, S; . M/

:  :2

8 - VS-268, BM-18714, BN-51; ‘ M/ . BM-18714/

○ ⊙ :3

W, VS-268, BM-18714, BN-51/ BM-18714/ . VS-268, BM-18714; ‘ M/

:4

⁘ · M/

:  ⌝

9 - W, M; . VS-268, BM-18714, BN-51/ ܒܗܘܢ BN-31/

:2

⁘ W; ⁘⁘ VS-268; ⁘ · BM-18714, BN-51, M; - BN-31 S/

ܩܘܦܠ (S ܕܩܘܡܛܐ) BN-52; ܕܩܘܡܛ ܕܐܠܗܐ ܕܠܠܐ ܕܒܢܘܗܝ ܕܪܡܫܐ ܫܠܡܐ ⁘

ܕܐܠܗܐ ܕܠܠܐ ܕܒܢܘܗܝ ܪܡܫܐ ܫܠܡܐ BN-31, S/ □ M/

⌝

10 ܫܠܝܚܐ W, VS-268, BM-18714, BN-51, BN-31, S, M;

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ܡܫܝ̈ܚܐ BN-52/ : . S/

11 ¬ ܘܫܒܚܪܬܐ W; ܘܫܒ̈ܚܬܐ VS-268, BN-51, BN-52,

BN-31, S, M/ ¬ ܕܝܗܘܕܝܐ VS-268/ : - BM-18714, BN-31, M;

:2 , S/ :3 . VS-268, BN-51, S/ ⁘ W, M; . VS-268, BM-18714,

BN-51, BN-31, S/

12 ¬ ܚܝܝܢ BN-51; ܚܝܢ BN-31/ ¬ ܡܕܝܢܬܐ BM-18714,

: BN-51/ : VS-268; . BN-51/

13 ¬ ܕܡܫܝܚܐ BM-18714/ : ‘ M/ ¬ ܕܫܡܗܘܬܐ BM-18714,

BN-31/ ¬ ܕܫܠܝܚܘܗܝ S/ :2 ⁖ VS-268; ⁘. BN-52, M/

14 ° M/ ¬ ܡܫܝܚܐ BM-18714/ : - BM-18714, M/

¬ ܠܝܗܘܕܝܐ VS-268/ :2 - BN-31, M/ :3 : BN-31/

15 : ⁘ W, VS-268; . BM-18714; ⁘⁘· BN-51; . BN-31, S/

⊤ ܡܫܝܚܐ ∽∽∽ VS-268; ܕܚܝܠܐ ܕܐܠܗܐ ܕܟܠܐ. VS-268(mg.); ܕܚܝܠܐ

ܡܚܝܠܐ BM-18714; ܕܐܠܗܐ. ܕܟܠܐ ܕܒܪܘܟܬܐ ܕܐܝܬܘܗܝ ܥܠܡܐ. ܕܥܠܡ.

ܕܚܝܠܐ ܕܐܠܗܐ ܕܟܠܐ ܕܒܪܘܟܬܐ. BN-51; ( - W, VS-268) ܗܘ ܕܝ.

ܐܘܟܒܠܗܝ ( VS-268, BN-51) ܠܥܠܡܝܢ. ܕܐܝܬܘܗܝ (- BN-51)

(ܡܫܝܚܐ W, VS-268, BN-51) ܡܫܝܚܐ ܠܗܘ (ܘܐܘܟܠܗܝ VS-268)

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ܐܝܟܐ ( - VS-268; ܪܝܫ ܟܗ̈ܢܐ W, VS-268, BN-51) ܪܒܟܗ̈ܢܐ.

( ⁖ VS-268; ⁘·BN-51) ⁘ܕܣܦܪ̈ܐ ܘܩܫܝ̈ܫܐ ܟܢܝܫܝܢ ܗܘܘ VS-268, BM-18714,

BN-51(Mt. 26:57)/ :2 . BM-18714, S; : BN-31/ ¬ ܐܬܟܢܫܘ W;

ܐܬܟܢܫܘ BM-18714, BN-51, BN-52, BN-31, S, M/ :3 - W, M; . BN-31/

16 : . VS-268, BN-51; : BN-52; - S; ⁘· M/ □ VS-268,

BM-18714, BN-51/ :2 ՙ M/ :3 . S/ ¬ ܕܟܗ̈ܢܐ BN-31/ : . W;

⁘ BN-31, S/

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1 : . BM-18714/ ○ VS-268 illeg./ :2 VS-268 illeg;

. BN-31; - M/ ⊙ M/ :3 . BN-52/ ¬ ܠܪܒܟܗ̈ܢܐ BM-18714/

:4 . W, BM-18714, BN-31, S, M/

2 ○ VS-268 illeg./ ¬ ܕܟܗ̈ܢܐ W, BM-18714, BN-31;

(ܕܪ̈ܒ ܟܗ̈ܢܐ) M/ : ⁘ W, M; ⁘· BM-18714, BN-51, BN-52/

¬ ܐܬܟܢܫܘ W, BM-18714, BN-51, BN-52, BN-31, S, M/ :2 - W,

BN-31, M; ⁖ . BN-51, S/ □ VS-268 illeg./ :3 . BN-52/

3 : ⁘ W, VS-268, BN-31; ⁘· BN-51; ... BN-52/ □ VS-268 illeg./ ᔕ BM-18714/ ⊤ ʃ BM-18714/ :2 . BM-18714, S/

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ܗܘ BM-18714/

4 ⌝ ܠܡܫܒܚܘܬܐ BM-18714, BN-31/ □ (17*:5) VS-268 illeg./ : . W, BN-31, S; ‘ M/ ⌝ ܐܠܗܘܬܐ W, BM-18714, BN-51/ :2 - W, BM-18714, BN-51, BN-31; ‘ M/ :3 ⁘ W, BM-18714; ⁘. BN-51, BN-52, M/

5 : . BM-18714/ :2 - W; . BN-51; ‘ M/ :3 - W, BN-51, BN-52, BN-31, S; ‘ M/ :4 ⁘ W, BM-18714, BN-31; ⁘· BN-51, BN-52/

6 □ (17*:8) VS-268 illeg./ ⊡ (17*:7) BM-18714, BN-51/ ⌝ ܐܠܦܐ S, M/ : · M/ ⌝ ܐܠܦܘܣ W, BN-52, BN-31, S, M/ :2 ): M/ :3 : BN-31, S/ :4 - W, BN-31, M; . S/

7 ⌝ [illegible] BN-31/ ⌝ [illegible] BN-52/ : ⁘. BN-31; ⁘. S; ‘ M/ :2 - W/ ○ BN-52/ :3 ⁘· BN-52/

8 ⌝ ܘܡܫܒܚܘ BN-31/ : - W, BN-51; : BN-31/

9 : : W, BM-18714/ :2 . W, VS-268, BM-18714, BN-51, BN-31; ⁘· BN-52/ ⌝ ܘܐܠܦܘܣ W, VS-268, BM-18714, BN-51, BN-52, BN-31/ :3 - VS-268, BM-18714; . BN-31/

10 : . BM-18714/ ⌝ ܘܡܫܝܚ BN-52/ :2 ⁘ ⁘ VS-268;

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¬ :3

. BN-51; ⁘· BN-52/ ܦ̈ܩܘܕܐ BM-18714, BN-31/ . BM-18714/

:4

. BM-18714/

: :2

11 . VS-268/ ⁘ W, BM-18714, BN-31; ⁘· VS-268, BN-51, BN-52/ :3 - VS-268; . BN-31/

¬ :

12 ܒܟܠ ܙܒܢ VS-268/ - W, VS-268, BN-51, BN-31/

:2

: W, VS-268, BM-18714, BN-51, BN-52, BN-31/

¬ ¬

13 ܕܒܟܠ ܙܒܢ VS-268, BN-52/ ܡܘܕܝܐ VS-268/

: :2

. VS-268/ - W/

: :2

14 ⁘ W; ⁘· VS-268, BM-18714/ . W, VS-268, BM-18714, BN-51/

¬ :3 :4

ܩܠܗ W/ . VS-268, BM-18714, BN-51/ . BM-18714/

: ¬ :2 :3

15 : W/ ܘܗܘܢ BN-31/ . BN-52/ ⁘ W, BM-18714, BN-31; . BN-51/

⊤

16 ܗܠܐ ܐܠܗܘܬܗ ܗ̇ܘ ܒܠܐ ܡܬܦܫܩܐ ܐܕܘܢ BM-18714(mg.)/

:

- BM-18714; . BN-31/

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: :2

1 : BM-18714, BN-51/ - W, VS-268, BN-51/

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ܠܣܗܕܘ̈ܬܐ W, BM-18714, BN-31/ :3 ⁛ W; ⁛ BM-18714; ⁛ BN-51/

ܗ̣ܘ W, VS-268, BN-51/ :4 . VS-268, BN-51, BN-31/

2 : . W, BM-18714, BN-51/ ܠܐ BM-18714/ ܠܐܢܫ BM-18714, BN-51, BN-52, BN-31/ :2 . W, VS-268, BM-18714/

3 : ⁛ W; . BN-31/ □ (18*:5) VS-268, BM-18714, BN-51/ ° W/ ܥܠܝ BN-31/ :2 - W; ⁚ BN-31/

4 ܕܣܗܕܘ̈ܬܐ W, BN-31/ : . W; ⁛ BN-52/ :2 ⁛ W, BN-31/

5 : - W, BN-31; . BN-52/ ܕܣܗ BN-52/ :2 ⁚ BN-31/ :2 ⁛ W; ⁝ BN-31/ [ܣܗ̈W] ܕܣܗ W, VS-268, BN-51) ܕܣܗܕܘܬܐ ܣܗ̈ܕܘܬܐ) ܕܝܢ. ( - W, VS-268, BN-51) ܘܡܫܬܟܚܝܢ ܕܝܢ ܗܘܘ ܠܐ [illegible] ( . VS-268) ܡܗܝܡܢܬܐ. ( - W, VS-268, BN-51) ܕܢܩܛܠܘܢܝܗܝ: ( . W; ⁚ VS-268; - BN-51) VS-268, BM-18714, BN-51(Mk. 14:55a-c)/ ܕܣܗܕܘܬܐ BN-31/

6 : . BN-31/ :2 ⁚ BN-31/

7 : - W; ⁝ BN-52; ⁛ BN-31/ :2 - BN-51/

8 : . BM-18714, BN-31/ :2 - W, VS-268, BM-18714, BN-51, BN-31/

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: □
9 ⁘ W, BM-18714, BN-31/ VS-268, BM-18714, BN-51/

:2 :3
: BN-31/ ⁘ W; ⁘· BN-52/

: ⌝ ○ :2
10 . BM-18714/ □ܡܠܘ BN-31/ BN-31/ - W,

⌜
BM-18714, BN-51; . VS-268; ⁘ BN-31/ ܐܡܪܘ. ܗܢܐ ܐܡܪ.

(⁘ W, BN-51) VS-268, BM-18714, BN-51 (Mt. 26:61a)/

: :2
11 ⁘ BN-31/ ⁘ W; ⁘ BN-31/

:
12 . W, VS-268; ⁘ BM-18714, BN-51; .. BN-52; ⁘ BN-31/

⌜
ܘܒܬ̈ܠܬܐ (ܬܠܬܐ W; VS-268 illeg.) ܝܘܡܝܢ. (18*:16)

ܠܡܒܢܝܗ. (- W, BN-51) ܘܩܡ (BN-51) ܪܒ ܟܗ̈ܢܐ (- W)

○ ○
(ܪܫ̈ܝ ܟܗ̈ܢܐ VS-268, BN-51) °ܐܡܪ: (° VS-268 illeg.) ܠܗ.

□ □
ܠܐ ܡܦܢܐ ܡܠܬܐ ܐܢܬ. ܡܢܐ ܗܠܝܢ □ܣܗܕܝܢ ܥܠܝܟ. (□ VS-268 illeg.)

:2 :3
VS-268, BM-18714, BN-51(Mt. 26:61e-62)/ . BN-31/ - W/

⌝ :
13 ܕܠܐ W, BN-31/ ⁘ BN-52/

: ⌝
14 ⁘ W; . BN-31/ ܣ̈ܗܕܘܬܐ W, BN-31/

: :2 ○ :3 :4
15 . BN-52/ ⁘ W/ W/ - W/ · BN-52/

: :2 :3
16 ⁘ W; ⁘ BN-31/ - W, BM-18714, BN-31/ . W,

□
VS-268, BM-18714, BN-51; ⁘ BN-31/ VS-268, BM-18714, BN-51/

?

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:4
⁘· BN-52/

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□ ⌝
1 VS-268 illeg./ ܦܫܒܗ̈ܢܐ W, BM-18714, BN-31/

: :2 □
- W, BM-18714/ . BM-18714/ VS-268 illeg./

: □ :2
2 . VS-268; - BN-31/ VS-268 illeg./ ∴ BN-31/

:3
: W; . BM-18714, BN-51; ⁘· BN-52; ⁘ BN-31/

⌝ □
3 (19*:5)( - W, BN-51) ܐܢܬ. ( : W) ܐܡܪ ܠܗ ܝܫܘܥ.

ܐܡܪܬ ⁘ ( . BN-51) ܒܪܡ ܐܡܪ ܐܢܐ ܠܟܘܢ: ܕܡܢ ܗܫܐ ܬܚܙܘܢܝܗܝ ܠܒܪܗ

ܕܐܢܫܐ ܕܝܬܒ ܡܢ ܝܡܝܢܐ (□ VS-268 illeg.) ܕܚܝܠܐ. ܘܐܬܐ ܥܠ ܥܢܢܝ

(⁘· BN-51) ⁘ ܕܫܡܝܐ VS-268, BM-18714, BN-51(Mt. 26:64)/

: :2 ⌝ :3
: W, BN-31; ⁘· BN-52/ ∴ W/ ܐܢܬ W, BN-52/ ⁘ W;

⁘· BN-52/

□ :
4 BN-52(19*:5)/ . BN-31/

: ○ ⌝
5 ⁘ W, BN-31/ VS-268 illeg./ ܦܫܒܗ̈ܢܐ W, BM-18714, BN-31/

⌝ :2
ܦܫ VS-268, BN-51, BN-52/ ∴ BM-18714/

:3 :4
- VS-268; . BM-18714, BN-51, BN-31/ ⁘ W, BM-18714;

⁘⁘ VS-268; ⁘· BN-51/

FOR PAGE 19*(cont.)

6 ∽ BM-18714/ ⌐ ܐܢܬ BM-18714, BN-31/ : . VS-268, BN-51/

7 : BN-52 illeg./ ⊤ ܗܘܝܬ BM-18714/ ∽ BM-18714/ :2 . BM-18714/ :3 . BM-18714/

8 : . BM-18714/ ∽ W/ :2 ⁘ W, VS-268; . BM-18714, BN-51, BN-31/ ⌐ ܕܟܠ: ܘ5ܠܗ W/

9 ○ W/ : ⁘ BN-52/ :2 . BM-18714/ :3 . BM-18714/ :4 . BM-18714, BN-51, BN-31/ :5 . VS-268/

10 : . BN-31/ :2 ⁘· BN-51/ □ VS-268, BM-18714, BN-51/

11 ⌐ ܒܫ̈ܘܠܡܐ W/ : ⁘ W, BN-52, BN-31/ ⌐ ܠܟ: ܗܘܘ W, VS-268, BM-18714, BN-51, BN-52, BN-31, M/ :2 . BM-18714, BN-52; : BN-51/ :3 . VS-268, BN-51/

12 : . W, VS-268, BM-18714, BN-51, M; ⁘ BN-31/

ܘܡܛܠ ܕܠܗܘܢ ܝܗܒ ܠܡܫܠܡܘ (- W) ܡܢ ܐܒܐ. ( : W, BN-51)(20*:1)

ܠܐ ܐܢܬ ( . VS-268, BN-51) ܐܢܬܝ ܗܘܝܬ. ( - W, VS-268, BN-51)

ܠܗܘܢ ܢܦܫܗ ܗܘ ܕܥܠܡܐ ܗܘܐ ܓܝܪ. ( - W, VS-268, BN-51) ܕܝܠܗ: ܡܕܡ

ܕܠܗܘܢ ܡܢ ܐܒܘܟ: ܠܐ ( . VS-268) ܢܘܗܪܐ ܐܝܬ ܐܢܬ ܕܡܛܠ ܐܒܘܟ ܐܝܬܝܟ ÷ ( ⁘ VS-268;

## FOR PAGE 19*(cont.)

( . BN-51) VS-268, BM-18714, BN-51(Mt. 26:69b-70)/ ⊤ܗܘܐ W, BN-52, BN-31, M/ ⌝ܠܦܛܪܘܣ W, BN-52, BN-31, M/ :2 ʿ M/

13 ⌝ܕܢܨܪܝܐ W, BN-31/ : . BN-52, BN-31; ∻· M/ ⌝ܠܦܛܪܘܣ W; ܠܠܦܛܪܘܣ BN-52, BN-31, M/ :2 - W; ʿ M/ ⌝ܘܟܕ BN-31, M/

14 : - W, BN-31/ :2 - W, M/ :3 . W; )): M/ :4 . BN-52/ ⌝ܝܕܥ M/

15 : ((· M/ :2 )): M/ :3 - W; : BN-31; ʿ M/

16 ° W, BN-31, M/ ⌝ܟܠ BN-31/ : ∻ W; ∻· BN-52; ((· M/ :2 ʿ M/ ⌝ܠܟܠܗܘܢ W, BN-52, BN-31/ :3 ʿ M/

## FOR PAGE 20*

1 : - W, BN-31, M/ :2 . W, M; ∻ BN-31/ ⌝ܘܟܕ M/ ° M/ ⌝ܠܬܪܥܐ M/ :3 ⁏ W, VS-268, BM-18714, BN-51; ⁝ BN-31; . M/ ⌝ܚܙܬܗ ܐܚܪܬܐ ( - W) ܘܐܡܪܐ ܠܗܘܢ ܕܬܡܢ. VS-268, BM-18714, BN-51(Mt. 26:71b)/

2 : ʿ M/ :2 - W, BN-51, BN-31, M/ ⌝ܕܠܐ ܐܡܪ W/

FOR PAGE 20*(cont.)

:3 ¬ :4
. W; ∵ BN-31; )): M/ [illegible] M/ . BM-18714/

: ○ :2 :3 □
3 . BM-18714/ M/ ((· M/ . BM-18714/ W,

VS-268, BM-18714, BN-51/

:
4 ∴ VS-268, BM-18714, BN-51, BN-52, BN-31; )): M/

¬ ¬ :2
)) BN-51/ [illegible] M/ . W, BM-18714, BN-51, BN-31;

¬
∵ VS-268; ((· M/ [illegible] M/

: □ ○
5 - VS-268, BN-31, M/ BM-18714/ BN-31(mg.),

¬ :2
M/ [illegible] BN-31(mg.)/ - W, BN-31; ∴ VS-268; ‘ M/

¬ :3
[illegible] W, VS-268, BM-18714, BN-51, BN-52, BN-31, M/ )): M/

: :2
6 . VS-268/ . VS-268, BM-18714, BN-51, BN-52/

:3 :4 □ □
. BN-51/ ∴ BN-31; ((· M/ BN-31(mg.)/ M/

: ¬
7 . VS-268, BM-18714, BN-52/ [illegible] W, VS-268,

:2 :3
BM-18714, BN-51, BN-31/ - W; ∴ BN-31/ , W; ∴ BN-31/

○
W, VS-268, BM-18714, BN-51, BN-52/

¬ : ○
8 [illegible] BM-18714, BN-31/ ‘ M/ BM-18714/

⊤
[illegible] BN-31, M/

¬
9 [illegible] W, VS-268, BM-18714, BN-51, BN-52, BN-31,

## FOR PAGE 20*(cont.)

M/ ⁘ BN-31; )): M/ [illegible] M/ [illegible] W/ - W, BN-31, M/ [illegible] M/ VS-268 illeg.; ⁘ , BM-18714; , BN-51; ((? M/

□ VS-268, BM-18714, BN-51/

10 [illegible] W, BN-52, BN-31; [illegible] M/ . W, M; ⁘ BN-31/ . W, VS-268, BM-18714, BN-51; ⁘ BN-31; )). M/

11 (20*:15) [illegible] ( VS-268 illeg.) [illegible]
[illegible] (⁘ W; . BN-51) ⁘ [illegible] ( . VS-268) [illegible]
([illegible] W; [illegible] VS-268, BN-51) [illegible] ( VS-268 illeg.)
[illegible] (: BN-51) . [illegible]
([illegible] W) [illegible] ( VS-268 illeg.)
(⁘ W; VS-268 illeg.) [illegible] (: W, BN-51) . [illegible]
VS-268, BM-18714, BN-51(Mt. 26:74b-75)/ [illegible] M/
. BN-52; - BN-31, M/ ((. M/ M/

12 ⁘ . BN-52/ - W, BN-31; M/ [illegible] W, BN-52, BN-31, M/

13 [illegible] W, BN-31, M/ - W, BN-52, BN-31, M/
[illegible] W/ : W; )): M/ M/ : W, BN-52, BN-31/

## FOR PAGE 20*(cont.)

⌝ ܕܐܬܦܢܝ ܠܗ ܢܦ̈ܫܐ W, BN-52, BN-31/

14 : ÷· BN-52/ ⌝ ܕܐܬܦܢܝ BN-31/ :2 . W; ∵ BN-31/

:3 ʿ M/ :4 ÷ · BN-52; ⸢ M/

15 ⌝ ܠܐܦܝܗܘܢ W; ܠܐܦ̈ܝܗܘܢ BN-52, BN-31, M/ : ∵ W;

- BN-52, BN-31; ʿ M/ :2 ÷ W/ ⌝ ܐܠ... ⌝ ܠܗ ... ⌝ VS-268(mg.);

ܡܫܝܚܐ ܕܐܠܗܐ ܕܒܢܘ̈ܗܝ ܕܡܫܝܚܐ. ܠܥܠܡ. BM-18714; ܡܫܝܚܐ ܕܐܠܗܐ

ܕܒܢܘܟܠܐ. BN-51; ܡܫܝܚܐ ܕܐܠܗܐ ܕܒܢܘܟܠܐ ܕܡܫܝܚܐ.܀ ܠܥܠܡ. BN-52; ܕܐܠܗܐ ܕܒܢܘܟܠܐ ܕܡܫܝܚܘ̈ܬܐ BN-31/

16 ⊤ ܠܥܠܡ VS-268/ □ VS-268 illeg.(21*:2)/ : . BM-18714/

## FOR PAGE 21*

1 ⌝ ܕ̈ܒܢܝܢܫܐ BM-18714/ : . BM-18714/ :2 : W, BM-18714, BN-31/

2 : ÷ W, BM-18714; ÷· BN-51, BN-52/ ⌝ ܘܐܦ̈ܝܗܘܢ BN-31/ ⌝ ܘܐܘܟܠܗܘܢ BN-31/

3 ⌝ ܠܐܦ̈ܝܗܘܢ BM-18714, BN-52, BN-31/ ⌝ ܗܦܟܝܐ VS-268, BN-51/ : ÷ W, VS-268, BM-18714, BN-31/

FOR PAGE 21*(cont.)

4 ○ BN-51/ ⌝ [illegible] BM-18714/ : - W, VS-268, BM-18714, BN-51; : BN-31/ ⌝ [illegible] W; [illegible] VS-268, BN-31 [illegible] BM-18714; [illegible] BN-51/ □ VS-268, BM-18714, BN-51/ ⊙ BN-31(mg.)/

5 : - W, BN-31/ :2 ⁘ W; ⁘· BN-52/ :3 . BM-18714/ ⌝ [illegible] W; [illegible] VS-268; [illegible] BM-18714; [illegible] BN-52/ :4 - VS-268/ :5 . VS-268/ :6 . BN-31/

6 : . BN-31/ ⌝ [illegible] BM-18714/ :2 ⁘ BM-18714; ⁚ BN-31/ ⌝ [illegible] W/ :3 - W, BN-31/

7 ⌝ [illegible] BM-18714/

8 : ⁘ W, VS-268; ⁘· BN-51, BN-52/ :2 . VS-268, BM-18714, BN-51/ ⊤ [illegible] BN-52/ ⌝ [illegible] VS-268, BM-18714, BN-52, BN-31/ :3 . BM-18714/ :4 . VS-268/

9 : ⁘ W, BM-18714; ⁘⁘ VS-268; . BN-31/ ∽ BN-31/

10 ⌝ [illegible] W, VS-268/ : ⁚ BN-31/ ⌝ [illegible] BN-52/ :2 . VS-268/ :3 - VS-268/

11 : . VS-268, BM-18714, BN-51, BN-52/ :2 ⁘· BN-52/

FOR PAGE 21*(cont.)

ܣ BN-31/ ⌝ ܢܘܗܪ̈ܐ VS-268/ ܣܐ 2-3-1 BN-31/ :3 - W, BN-51, BN-31; . BM-18714/ :4 . VS-268/

12 : - W, BN-31; ܁ VS-268/ :2 . VS-268/ :3 . W, VS-268, BM-18714, BN-51, BN-31/ :4 . BM-18714/

13 : . BM-18714/ ○ VS-268/ :2 ܀ VS-268, BN-51, BN-52; . BN-31/

14 ⌝ ܠܐܢܛܝܦܘܕܝܣ W; ܠܐܢܛܝܦܘܕܣ VS-268; ܠܐܢܛܝܦܘܕܝܣ BM-18714/ ⊤ ܗ̇ܘ BM-18714, BN-51/ ⌝ ܠܐܠܦܘܣ W/ : . W, VS-268, BM-18714/ :2 . BN-51/ :3 - W; ܁ VS-268, BM-18714/

15 ⌝ ܠܛܠ: BN-51/ : - W, VS-268, BM-18714, BN-51, BN-52, BN-31/ :2 - W, BM-18714, BN-31/ ⌝ ܕܢܘܗܪ̈ܐ VS-268/ :3 ÷ W; ܀ BM-18714, BN-51/ :4 . W, VS-268, BM-18714, BN-51, BN-31/

16 ܣ BM-18714/ - ○ VS-268 illeg./ ⌝ ܠܦܬ: BN-51/ : ÷ W, VS-268, BM-18714; . BN-31/

FOR PAGE 22*

1 ¬ [illegible] W/ : - BN-31/ □ VS-268 illeg./ :2 . BM-18714, BN-31/ ¬ [illegible] BM-18714/

2 □ VS-268 illeg./ : . BN-31/ :2 ⁘ W, VS-268, BM-18714; . BN-31/ ⊡ VS-268 illeg./ :3 - W; . BN-51/

3 □ VS-268 illeg./

4 : - W, BN-31; . BM-18714/ :2 . BN-31/

5 : . BM-18714/ :2 . BN-31/

6 : ⁘ W, BM-18714; . VS-268, BN-51, BN-31/ ○ BN-31 (mg.)/ ⊙ BM-18714/ ¬ [illegible] W/ :2 ⁘. BN-51; - BN-31/ :3 - W, BN-51, BN-31/

7 : ⁘ W, VS-268; ⁘. BM-18714, BN-51, BN-52; . BN-31/ ¬ [illegible] BN-31/ ○ BN-51(mg.), BN-31/ :2 ⁘ W, VS-268; ⁘. BM-18714/ :3 . BN-51/

8 : . BN-51, BN-31/

9 ¬ [illegible] BM-18714/ : . W, VS-268, BM-18714, BN-51, BN-31; . BN-52/ :2 ⁘ W, BM-18714, BN-51; . BN-31/

10 ¬ [illegible] W, BM-18714/ : . BM-18714; ⁘. BN-52/

## FOR PAGE 22*(cont.)

:2

. W/

:                    ⌝                    :2

11 . BM-18714/ ܝܗܘܕܐ VS-268/ - W; . VS-268,

:3      :4

BM-18714, BN-51, BN-31/ ⁖ W/ . BN-51/

:

12 ⁘ W, BM-18714, BN-31; ⁘· VS-268, BN-51, BN-52/

□                    ⌝

VS-268, BM-18714, BN-51/ ܘܩܫܝܫ̈ܐ BN-31/

:                    ⌝                    :2

13 . W; ⁘ BN-31/ ܘܩܫܝܫ̈ܐ BM-18714/ ⁖ W,

BM-18714, BN-51, BN-31; . VS-268/

⌝

14 ( ⁘· VS-268, BN-51) ⁘ ܦܢܝ ܡܕܡ ( . VS-268) ܠܐ VS-

:                    :2

268, BM-18714, BN-51(Mt. 27:12b-e)/ - W, BN-31/ . W;

○          ⌝

⁘ BN-31/ BN-52/ ܦܝܠܛܘܣ W/

:          :2

15 - W/ - W; ⁖ VS-268, BM-18714, BN-51/

□                    :3

(23*:1) VS-268, BM-18714, BN-51/ . BN-31/

:          :2          ⌝          :3

16 - W/ ⁘·BN-52/ ܦܝܠܛܘܣ W/ . BN-31/

## PAGE 23*

:          :2

1 - W/ . W; ⁘ BN-31/

:                    :2

2 - W; ⁖ VS-268, BN-31/ . W, VS-268, BN-51;

FOR PAGE 23*(cont.)

- BM-18714/ ⌝ܗܕܝܘܛܐ VS-268, BN-51/ :3 - W, BM-18714, BN-31/

3 : ⁘ W, BM-18714, BN-52; . BN-31/ ∽ BM-18714/

° BN-31(mg.)/ :2 : W, VS-268, BM-18714, BN-51; - BN-52, BN-31/

⌝ܗܕܝܘܛܐ VS-268, BN-51/ :3 - W, VS-268, BM-18714, BN-51, BN-52, BN-31/

4 : ⁘ W, VS-268; ⁘ BM-18714, BN-51/ ⊤ ܠܗܘܢ W, VS-268, BM-18714, BN-51, BN-52/ :2 . BN-51/

5 ⌝ܕܨܠܡ̈ܢܐ BN-31/ ⌝ܒܢ̈ܝ ܐܒ̈ܗܐ W; ܒܢ̈ܝ ܐܒܐ VS-268, BN-51; ܒܢ̈ܝ ܐܚ̈ܐ BM-18714/ : - W; . VS-268, BN-51; ⁘ : BN-52/

⌝(23*:7) (ܘܐܣܛܣܝܣ: BN-51) ܗܘ ܐܢܫ ܕܡܛܠ ܩܛܠܐ ܘܐܣܛܣܝܣ ܕܪܡܐ ܐܠܗܘܢ ܗܘܐ ܒܝܬ ܐܣܝܪܐ܀ ( . W, VS-268) VS-268, BM-18714, BN-51(Lk. 23:19 or 25: vide 28*:5, 6, 14, 15)/ ⌝ܣܛܣܝܣ BN-52/

6 ⌝ܕܒܐܣܛܣܝܣ W; ܕܒܐܣܛܣܝܣ BN-31/ : : W/ :2 . BN-31/

7 ⌝ܢܦ̈ܩܘ W/ ⌝ܠܡܦܩܬܗ BN-31/ : . W/

8 ⌝ܒܠܝܢ VS-268/ : . VS-268, BM-18714, BN-51; - BN-31/ ⌝ܠܬܗܘܢ BN-31/ ⌝ܠܡܠܠܬܗܘܢ W/ :2 : BN-31/

9 : : W, BN-31/ ⌝ܠܒܢ̈ܝ ܐܒ̈ܗܐ W; ܠܒܢ̈ܝ ܐܒܐ BM-18714;

FOR PAGE 23*(cont.)

ܠܒܢ: ܐܟܠ VS-268, BN-51; ܠܒܢ: ܐܟܠܐ BN-52/ :2 - W; ∴ VS-268,
○
BM-18714, BN-52, BN-31/ VS-268/
:
10 . W, VS-268, BM-18714, BN-51; ⁘ BN-31/ ⌐ ܒܘܠ

ܗܘܐ ܓܝܪ ܕܡܛܠ ܚܣܡܐ ܐܫܠܡܘܗܝ ⁘ VS-268, BM-18714, BN-51(Mt. 27:18)/

: ○ :2 ⌐
11 . W; ⁘ BN-31/ VS-268/ . BM-18714/ ܚܣܡܐ

:3
W; ܚܐܣܡܐ VS-268, BN-51/ . VS-268, BN-31; ∴ BN-51/
:4
- W, VS-268, BM-18714, BN-51, BN-31/
: :2 ○ :3
12 . BN-31/ .. VS-268/ BN-31(mg.)/ . VS-268/
: :2 □
13 . W/ ⁘ W; ⁘ VS-268, BN-51, BN-52/ (24*:5)
⌐ :3
VS-268, BM-18714, BN-51 / ܦܪܝ BN-31/ . BN-31/
: ⌐
14 - W, BN-31/ ܠܒܢ: ܐܟܠ W; ܠܒܢ: ܐܟܠܐ BN-52;
:2
ܠܒܢ: ܐܟܠ BN-31/ . BN-31/
: ⌐ :2
15 - W, BN-31/ ܕܢܥܒܕܘܢ BN-52, BN-31/ . W,
:3
BN-31/ . BN-52/
○ : :2 ⌐
16 BN-31(mg.)/ ∴ W/ - W, BN-31/ ܠܒܢ: ܐܟܠ
:3
W; ܠܒܢ: ܐܟܠܐ BN-52/ ⁘ W, BN-31/

FOR PAGE 24*

¬ : ⊤ ○
1 [illegible] W/ - W, BN-31/ [illegible] W/ BN-52(mg.)/

: :2
2 - W; ⁘ BN-31/ . W/

: :2
3 ⁘ W/ - BN-52/

¬ ∽ : ¬
4 [illegible] W/ BN-52/ . W, BN-31/ [illegible] W/

: :2 :3
5 . W; ⁘ BN-31/ - W, BN-31/ - W, BN-31/
:4
⁘ W, BN-31/

: ¬ :2 :3
6 . BM-18714/ [illegible] W/ . BM-18714/ . W; VS-268 illeg./

□ :
7 VS-268 illeg./ . BN-31/

: :2 □
8 . VS-268/ . BM-18714/ VS-268 illeg./
:3 :4
: BN-31/ ⁘ BN-52/

¬ □ : ¬
9 [illegible] BN-52/ VS-268 illeg./ - W/ [illegible] BN-52, BN-31/
¬2 :2 :3
[illegible] BM-18714/ . BM-18714/ - W, BN-31/
:4
⁘ W, BM-18714, BN-31/

□ ∽ ¬
10 VS-268 illeg.(24*:12)/ BN-31/ [illegible] W/
: :2
- W, BN-51, BN-31/ . W, BM-18714, BN-51; ⁘ BN-31/

FOR PAGE 24*(cont.)

┬

[illegible] BM-18714(mg.)

⊡

(24*12) BM-18714, BN-51/

11 ˥ [illegible] W, BN-31; [illegible] BN-52/ : . BN-31/

:2 - W; . BN-52/

12 : ⁘ W; . BN-31/

13 : - BN-31/ ˥ [illegible] BM-18714, BN-31/

14 ˥ [illegible] BN-51/

15 : - W, BM-18714, BN-31/ :2 : BN-31/ :3 - BM-18714/

:4 - W, VS-268, BM-18714, BN-51, BN-31/ :5 . W, VS-268, BM-18714, BN-51, BN-31/ ˥ [illegible] W/

16 : . VS-268, BN-51/ ˥ [illegible] W/ :2 . W, VS-268, BN-51, BN-31; ⁘ BM-18714/ ˥ [illegible] BN-31/ :3 . BN-52/

FOR PAGE 25*

1 : . VS-268, BM-18714/ :2 . VS-268, BM-18714, BN-31/

2 ○ W/ ˥ [illegible] W, BN-31/ : . BM-18714, BN-31/

:2 . BN-31/ :3 ⁘ · BN-52/

FOR PAGE 25*: (cont.)

3 : . BM-18714/ ⌝ܕܓܠܝܢܐ BN-31/ :2 - W, BM-18714,
BN-51; . VS-268, BN-31/

4 ⌝ܡܠܗܘܕܐ BM-18714, BN-51, BN-52, BN-31/ ○ BM-18714, BN-31/ ⌝ܗܘ̣ W, BN-51, BN-52/

5 : - W, BN-31; ∴ VS-268/ :2 . W, VS-268, BN-51;
⁘. BM-18714, BN-52/ :3 - W, VS-268, BM-18714, BN-51, BN-31/
⌝ܕܟܠܐܚ̈ܝܢܐ BM-18714/ :4 ∴ BN-31/

6 ⌝ܚܒ̇ ܪܚܡܢܐ BN-51(mg.)/ ⌝ܪܚܡܐ BM-18714(mg.)/
: . VS-268; ⁘ : BN-52/ □ VS-268 illeg./ :2 . BM-18714, BN-51/

7 □ VS-268 illeg./ ⌝ܕܐܣܦܢܝܬܐ BM-18714; ܕܐܣܦܢܬܐ
BN-31/

8 ⌝ܕܓܠܝܢܐ BN-31/ : . W/ □ VS-268 illeg./
⌝ܐܡܬܝ BM-18714, BN-51, BN-31/ :2 ⁘ W; ⁘⁘⁘ VS-268; ⁘⁘ BN-51;
- BN-31/ ⊤ܠܡܬܐ ××× VS-268/ ⌝ܕܬܠܬܐ ܩܕܡ ܕܢܘܚܬܐ VS-268(mg.);
ܡܢܝܢ ܕܬܠܬܐ BM-18714; ܕܬܠܬܐ ܩܕܡ ܕܢܘܚܬܐ ܕܪܡܫܐ. ܫ ܠܡܬܐ.
ܡܢܝܢ ܕܬܠܬܐ ܩܕܡ ܕܢܘܚܬܐ ܕܪܡܫܐ ⁘ ܕܢܘܚܬܐ ܕܢܘܚܬܐ ܩܕܡ BN-51; ܕܢܘܚܬܐ
ܠܡܬܐ BN-52; ܕܬܠܬܐ ܩܕܡ ܕܢܘܚ̈ܬܐ ܕܪ̈ܡܫܐ BN-31/

FOR PAGE 25*(cont.)

□
9 VS-268 illeg./

: :2
10 - W, VS-268, BM-18714, BN-51, BN-31/ . BN-31/

□ ¬ :3
VS-268 illeg./ ܘܙܡܫܒܘܬܐ BM-18714/ - W/

□ :
11 VS-268 illeg./ . W, BM-18714/

: :2 ○
12 - W/ . BM-18714, BN-31; ⁘ BN-52/ BM-

:3
18714/ ⸪ BM-18714; - BN-31/

¬ ○
13 ܒܪ ܠ W, VS-268, BM-18714/ W, VS-268, BM-

:
18714, BN-51/ . BN-51/

:
14 : VS-268, BN-31; . BM-18714, BN-51, BN-52/

:2 □
⁘ W, BN-31; ⸪ BM-18714; . BN-52/ VS-268, BM-18714, BN-

:3
51, BN-52/ ⸪ W; ⁘ BN-31/

⊤
15 ܒܪ W, VS-268, CU-1700(mg.), BN-52; .ܒܪ. BM-

: :2
18714; .ܒܪ BN-51/ . BN-31/ . VS-268/

⊤
16 ( ⁘ W) ܡܢ ܗܫܐ ܠܐ ܬܚܙܘܢ ܕܒܪܢܫܐ: BN-52(mg.)(Mt.

: ¬
26:64e)/ ⁘ W, BM-18714, BN-51; ⁘ VS-268, BN-52/ ܢܛܠ

:2 :3
BN-51/ ⸪ BN-31/ ⸪ VS-268, BN-51, BN-31/

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○ : :₂
1 VS-268/ . BM-18714, BN-51/ . VS-268/

: :₂
2 ⁘ W, BM-18714, BN-51; . BN-31/ . VS-268/

:₃ ∽
, BN-31/ BN-31/

⌐ :
3 ܡܨܠܝܢ BM-18714, BN-51, BN-31/ . VS-268, BN-51/

:₂ ⌐
⁘ W; ⁘· BN-51, BN-52/ ܨܒܐ BM-18714/

:
4 - W, BM-18714, BN-52; ⁘ VS-268, BN-51, BN-31/

⌐ :₂ :₃
ܐܠܠܦܘܣ VS-268, BN-51/ ⁘ W; . BN-31/ . BM-18714/

⌐
ܕܒܠܦܝܢܘܬܗܘܢ BN-51/

○ : ⌐
5 BN-31(mg.)/ . BN-31/ ܠܡܚܣܢ W, VS-268, BN-51/

:₂ :₃
. BN-31/ . VS-268/

⌐ :
6 ܛܠܒܐܠ BM-18714, BN-31; ܛܒܐܠ BN-52/ . VS-268,

BN-31/

: □
7 ⁘ W, VS-268, BN-31/ VS-268, BM-18714, BN-51/

:₂ :₃
- W, BN-31/ . W; ⁘ BN-31/

: :₂
8 - W, BM-18714, BN-51, BN-52, BN-31/ , VS-268,

:₃ ⌐
BN-51, BN-31/ - W, BN-51, BN-31/ ܕܝܗܘ̈ܒܠ VS-268/

:₄
. BN-51/

FOR PAGE 26*(cont.)

: ∽ :2
9 . BM-18714/ BN-31/ : VS-268; . BM-18714,
O :3 :4
BN-51/ VS-268/ ჻ W, BM-18714/ ჻ W, BM-18714;
¬ :5
჻჻ VS-268; . BN-31/ ܦܝܠܛܘܣ W/ - W, VS-268, BN-31;

. BM-18714/
¬ :
10 ܬ̈ܫܡܫܬܐ BM-18714/ ჻ VS-268/
: :2
11 . BM-18714/ ჻ W, VS-268; ჻· BN-51, BN-52/
: :2
12 : W, VS-268, BM-18714, BN-51, BN-31/ . W,

VS-268, BN-31/
: O
13 - W, BM-18714, BN-51, BN-31/ BN-31(mg.)/
:2 ¬
჻ W, VS-268; ჻· BM-18714, BN-51, BN-52/ ܦܝܠܛܘܣ W/
: :2 ¬
14 . BM-18714/ ჻· VS-268/ ܐܠܐ BN-51/
¬ ∽ ¬
15 ܕܠܢܘܦܫܗ VS-268/ BM-18714/ ܡ ܒܢܦܫܗ W/
:
. BM-18714/
O ¬
16 VS-268 illeg./ ܒܬܘܦܫܠܡ W; ܬܘܦܫܠܡ
: :2
VS-268/ . BN-31/ . W, VS-268, BM-18714, BN-51, BN-31/

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□ : :2

1 VS-268 illeg./ . BM-18714/ - W, BM-18714,

⊡

BN-31/ VS-268 illeg./

□ :

2 VS-268 illeg./ . BN-51/

:

3 . BN-31/

: :2

4 . W, BM-18714, BN-51, BN-31/ . BM-18714, BN-31/

:3 :4

. VS-268, BN-31/ - W, BN-51, BN-31/

:

5 ⁘ W, BM-18714, BN-31; ⁘⁘ VS-268; . BN-51/

˥ :2 :3

[illegible] BM-18714, BN-31/ . VS-268/ : BM-18714, BN-51, BN-52/

˥ : ˥

6 [illegible] VS-268, BN-31/ [illegible] VS-268/ [illegible]

˥ :2

[illegible] BN-31/ [illegible] BN-31/ ⁘ W, BM-18714; . BN-31/

:3 ⊤

. BM-18714/ [illegible] VS-268/

: :2 :3

7 . BN-31/ . BM-18714/ - W; : BM-18714/

˥ :

8 [illegible] W/ . W, VS-268, BM-18714, BN-51, BN-31/

⊤ ˥

[illegible] W, VS-268, BM-18714, BN-51, BN-52/ [illegible] W/

:2

- W, VS-268, BM-18714; . BN-51, BN-52, BN-31/

: ˥

9 . BM-18714/ [illegible] W, VS-268, BM-18714, BN-51,

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BN-52/ :2 - W, BM-18714; . BN-51, BN-31/

10 : ⁘ W, VS-268, BM-18714; . BN-31/ ⌝ ܠܡ̈ܫܡܫܢܐ BM-18714/ :2 . VS-268/

11 ⌝ [illegible] W/ : . VS-268, BM-18714/ :2 ⁖ VS-268; - BN-51, BN-31/ ⌝ ܘܐܛ: BN-31/ :3 - W, BN-51; ⁖ VS-268/

13 : . BM-18714/ :2 - BM-18714/ ⌝ ܐܠ- VS-268/

14 : ⁘ W, VS-268, BM-18714; . BN-31/ :2 - W, BN-31/ ⌝ ܠܐ BM-18714; ܠܐ ܠܐ BN-51/ :3 . VS-268/ :4 - W/ ⌝ [illegible] W, VS-268, BM-18714, BN-51; ⌜ [illegible] BM-18714(mg.)/ :5 . BN-51/

15 : -W, BN-31/ ⌝ ܠܐ BN-31/ :2 . VS-268, BM-18714/ :3 . VS-268/

16 : - W, BN-31/ ⌝ [illegible] VS-268/ :2 ⁘ W, BM-18714, BN-31; ⁘⁘ VS-268/ □ (28*:5) VS-268, BM-18714, BN-51/ ⊤ ܗܘܐ W/

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1 : ⁖ BN-31/ :2 ⁖ BN-31/

FOR PAGE 28*(cont.)

: ¬ ܗ

2 ⁘ W/ ܐܢܫܢ W, BN-31/ ܕܢ W/

: :2

3 ⁘ W/ . BN-31/

: :2 ¬

4 . W, BN-31/ - W, BN-31/ ܐܒ̈ܒܠ ܠܒ: W;

ܗ :3

ܐܒܠܐ ܠܒ: BN-52; ܐܒܠܐ ܠܒ:ܐܒܠܐ BN-31/ . W, BN-31/ ܒ: ܐܒ̈ܒܠܗ

:4

W; ܐܒܠܐ ܒ: BN-52, BN-31/ . BN-52/

: ¬

5 ⁘ W; . BN-31/ ܗܘ ܐܝܬ ܒܡܛܠ ܩܛܠܐ ܘܐܣܛܣܝܣ

( . W, VS-268) ... ܘܐܣܛܣܝܣ. BN-51)

VS-268, BM-18714, BN-51(Lk. 23:19 or 25: vide 23*:5)/

¬

ܐܣܛܣܝܣ W, BN-31/

: :2 □

6 - W/ ⁘ W; . BN-31/ (28*:14) VS-268, BM-18714, BN-51/

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ܠܐܣܛܣܝܣ W/

: :2

7 - W/ . BN-31/

: :2 :3

8 - W, BN-31/ ⁘ W, BN-52/ - W, BN-31/

¬ : :2

10 ܒܗ W, BN-52, BN-31/ ⁓ W, BN-31/ ⁘ W;

⁘. BN-52/

¬ : ܗ

11 ܗܘܘ BN-31/ - W/ ܠܐ: BN-31/

: ¬ :2

12 ⁘ W, BN-31; ⁘.. BN-52/ ܐܬܚܝ W, BN-31/ -W, BN-31/

## FOR PAGE 28*(cont.)

:3
- W; ⁘ BN-52; . BN-31/ ⁊ ܠܐܠܦܘܣ W/

:
13 : W; ⁘ : BN-52; ⁘ BN-31/

⌐
14 ܣܦܠܘܣ W, BN-31/

: □ ⌐
15 . BN-31/ VS-268, BM-18714, BN-51/ ܠܗܘܢ

:2
BN-52/ . BN-31/

: ⌐ :2
16 ⁘ W, BN-31/ ܕܓܠܝܠܐ W/ ⁘ W; - BN-31/

## FOR PAGE 29*

1 ܡܢܝܢ ܕܐܠܗܐ ܕܢܘܚܐ ܕܡܢܘܚܬܐ ܕܡܫܝܚܘܬܐ.⁘.ܛܠ.. BN-52; ( ܕܡܫܝܚܘܬܐ S) ܕܐܠܗܐ ܕܢܘܚܐ ܕܡܢܘܚܬܐ ܕܡܫܝܚܘ̈ܬܐ BN-31, S/

2 (29*:5) (ܐܣܛܪ̈ܛܝܘܛܐ W, VS-268) ܘܐܣܛܪ̈ܛܝܘܛܐ [illegible]( ܦܘܠܛܝܢ W, VS-268) ܟܠܝܠܐ ܕܟܘܒܐ (ܐܣܛܪ̈ܛܝܘܛܐ BN-51) ܘܣܡܘܗ ܥܠ ܪܫܗ.( . W, VS-268; . BN-51)÷ ܩ̈ܘܒܐ VS-268, BM-18714, BN-51(Jn. 19:2a-c)/ ⌐ ܐܣܛܪ̈ܛܝܘܛܐ W, S, M/ : . S; ʿ M/

:2
- W; ⁘ S; ʿ M/

3 ° BN-52(mg.)/ : . BN-31/ :2 . S/ ⌐ ܠܡܣܛܘܢܝܘܣ W; ܠܡܣܛܘܢܝܘܣ BN-52; ܠܡܣܛܘܢܝ BN-31; ܠܡܣܛܘܢܝܘܣ M/ :3 . W; . BN-31, S; ʿ M/ ⁊ ܟܠܗ W; ܟܠܗ̇ BN-31/ :4 - W, BN-31, M/

FOR PAGE 29*(cont.)

¬ : :2
4 ܩܠܝ̈ܐ W, BN-31, S, M/ ∻. M/ - W, BN-31;
¬ :3 2¬
: S; ʿ M/ ܩܛܠܗ W/ ʿ M/ ܘܠܩܕܡ W, M/

: :2
5 . W; ∻. BN-52; ∻ BN-31, M; ∻∻ S/ ·. W, VS-268,
□
BN-51; . BM-18714; ∻∻∻ BN-52; ∻ BN-31, S; ⁚ M/ (29*:8)

VS-268, BM-18714, BN-51/

¬ : :2 :3 :4
6 ܠܟܠ S/ - W; . S; ʿ M/ ∻ ⁚ M/ . S/ . W,

BN-52, BN-31, S; ∻. M/

: :2
7 . S; ʿ M/ - W; ∻ BN-31, S; ⁚ M/
¬ ¬ :
8 ܠܩܛܠܐ W, BN-31, S, M/ ܒܩܛܠܗ S, M/ ·. W;
:2 ⊤ :3
∔ BN-31; ∻ S; . M/ . BM-18714, S, M/ ܠܗ M/ . S;
:4
)): M/ . VS-268, BM-18714, S; ʿ M/
: ¬ :2
9 - W, BM-18714, BN-51, M/ ܕܢܗܘ̈ܘܢ VS-268/ (( M/
¬ 2¬ :
ܘܗܘܢ S/ ܠܟܠ W/ ∻ W, VS-268, BN-31, S; .. BN-51;
□ ¬ :4
. M/ VS-268, BM-18714, BN-51/ ܢܒܗܒܗ S/ - M/
: ⊤ :2
10 - W, M/ ܠܗ S, M/ . W, M; ∻∻ BN-52; ∻ S/
ܣ ¬ :3
BM-18714/ ܠܡܩܛܠܗ W/ - W, M; ·. BM-18714, BN-52/
: ¬ :2 :3
11 )): M/ (ܗܘ) M/ . VS-268, S/ . S/

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:4 :5
. VS-268, BM-18714, BN-52, BN-31, S; ⁶ M/ . VS-268, S;

- M/

:
12 - W, VS-268, BM-18714, BN-51, BN-31, M; . S/

:2
∵ W, BM-18714, S; ∵. BN-52; . BN-31; ∵(( M/

: :2 :3
13 - W; . BN-31, S; ⁶ M/ ∴ VS-268/ ∴ VS-268,

:4
BN-51; - M/ - BN-51, S; )): M/

┐ ∴
14 [illegible] M/ ∵ W, VS-268, BM-18714; . BN-31, S;

□ ┐
.(( M/ (30*:1) VS-268, BM-18714, BN-51/ [illegible] BN-31,

:2 :3
S/ . S/ - M/

┐ : ┐ :2
15 [illegible] BN-31/ . S/ [illegible] S/ . BN-31, S;

┐ :3 :4
)): M/ [illegible] W/ . W, S; ⁶ M/ ∵ W; . BN-31, S; ((· M/

┐ :5
[illegible] W/ - S; )): M/

: ┐ :2
16 - W, BN-31, S, M/ [illegible] M/ . BN-31/

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: ┐
1 . W, BN-31; ∵ S; .(( M/ [illegible] VS-268/

:2 :3 :4
∴ W; )): M/ - W, BN-51, BN-31, S, M/ . VS-268/

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:5
∻ W; ∴ BN-31/

2 ܕܦܢܛܘܣ BM-18714/ : - BN-31, S; ⁽ M/ :2 . W,

BN-31, S, M/ :3 . BN-31/

3 ܠܟܠܗܘܢ ܒ̈ M/ : ∻ W, VS-268, S; ∻ ∴ BM-18714; . BN-

31; ∻((· M/ ܗܘ S, M/ [illegible] W/ :2 . S/ :3 ⁽ M/

4 : ∻· BN-52; :2 - M/ . S/ [illegible] W; [illegible]

VS-268, BN-31; [illegible] BM-18714/ :3 ∴ VS-268, BN-31; - S,

M/ :4 ))∴ M/

5 : ∻· BN-52; ((? M/ ○ VS-268 illeg./ :2 . BN-31, S/

:3 - W, BN-31, M/

6 : . VS-268/ :2 ∻ W, BM-18714; ∻∻ VS-268; . BN-31,

S/ □ VS-268 illeg./ ([illegible]) M/ ○ BN-52(mg.)/ [illegible] W/

:3 ∴ W; ))∴ M/ :4 - W, M; . BN-31, S/

7 : . W, S; VS-268 illeg.; ? M/ □ VS-268 illeg./

:2 ⁽ M/ ▣ VS-268 illeg./

8 [illegible] S/ : ∻ W; ∻ ∴ BM-18714, BN-52; ∻· BN-

51; . S; ∻((? M/ :2 ∶ W, BN-51; ))∶ M/ [illegible] W, BN-52/

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○ BN-31(mg.)/ □ VS-268 illeg./

9 : - W, BM-18714, BN-51, BN-31, S, M/ :2 - M/ ⌐ ܠܐܠܗܐ S/ ⌐ ܕܐܠܗܘܗܝ BN-31/

10 : ⁘ BM-18714/ ⌐ ܡܠܐܐ ܗܕܐ W, BN-51, BN-31, S, M/ :2 . S/ :3 - BM-18714, M; . BN-52, S/ :4 ⁘ W; . BN-31, S; ((· M/

11 ○ BN-51(mg.)/ ⌐ ܐܬܠܠܗܘ W/ : . S/ ⌐ ܠܦܪܨܘܦܗ S/ :2 ⁘ VS-268/ 2⌐ ܢܗܘ̈ܕܐ VS-268/ :3 . BM-18714/

12 ⌐ ܦܠܓ S/ : . S/ :2 . BN-31, S; )): M/ ⌐ ܐ VS-268/ 2⌐ ܠܟܗ̇ ܐ S/ 3⌐ ܠܥܨܒ S/ :3 ⁏ W, VS-268, BN-51, BN-52, S; ʿ M/ 4⌐ ܩܢܛܗ BM-18714/

13 ⌐ ܕܡܠܦܢ̈ VS-268; ܕܡܦܩ S/ ⌐ ܠܛܒ BM-18714, BN-31, S/ : . BN-52/ :2 - W, VS-268, BM-18714, BN-51, BN-52, BN-31, S, M/ :3 . S; - M/

14 ⌐ ܕܡܗܘܦܩ W; ܕܡܠܦܢ̈ VS-268, BM-18714; ܕܡܦܩ S/ : ⁘⁘⁘ VS-268; ⁘· BM-18714, BN-52; ⁘⁘⁘⁘ BN-51; . BN-31, S; ((· M/ ⊤ ܢܦܫܗ VS-268; VS-268(mg.) illeg.; ܕܐܠܗܐ ܗܘ ܕܒܗܘܦܐ. ܡܢܗ ܕܐܠܗܐ ܗܘ ܕܒܗܘܦܐ BM-18714; ܕܟܢܘ̈ܢ ܕܐܒܗܬܐ. ܒܡܫܝܚܐ.

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.ܕܝܢ ܘܟܠܐ BN-51(vide 29*:1)/ ⌝ ܥܠܠܬܗܘܢ W/ :2 . S :3 .VS-
268, BM-18714/ :4 . S; ʿ M/ ⌝ ܠܠܗܒ BN-31/
15 : . VS-268, BN-31; .S; ʿ M/ ⌝ ܒܫܠ W, S, M;
ܒܐܫܠ VS-268, BN-51, BN-31/ :2 ∴ VS-268, BM-18714, BN-31; . S;
ʿ M/ :3 . BN-52, S; )) M/
16 : - W, BM-18714, BN-51, BN-31, M/ :2 VS-268 illeg.;
. BN-31, S; (( M/ :3 . BM-18714; ∴ BN-31; )) M/ ⌝ ܓܠܝܠܐ W,
BN-52, BN-31, M; ܓܠܒܒܠܐ VS-268; .∠ʃABΔΘΔ: ܠܠܒܠܐ BM-18714(mg.);
ܓܠܝܠܐ BN-51, S/ :4 VS-268 illeg.; ⁘ S; ⁘((. M/ ⌝ ܘܐܠܗܗ BN-
31/ :5 . M/ :6 - W, VS-268, BN-31, S, M/

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1 ⌝ ܕܥܡܡܠ BM-18714/ : . VS-268, BM-18714, BN-51/
:2 ⁘ W; ⁘ VS-268, BN-51/
2 ⌝ ܠܝܕܘ̈ܗܠ VS-268/ : ∴ W; . VS-268, BM-18714, BN-51,
BN-31, S; )): M/ :2 ⁘((. M/ :3 . BM-18714/ ⌝ ܨܚܐ S/ :4 - S;
)): M/ :5 . W, VS-268, BM-18714, BN-51, S; ʿ M/

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: ⊤ ¬ :2

3 ؛ M/ ܠܒܢܘܗܝ‘ M/ ܠܒ݁ܢܘܗܝ S/ . W, BN-31,

¬ :3

S; ⁘ VS-268/ [illegible] W/ - W; ))꞉ M/

: :2 ¬

4 - W, S, M/ ⁘ W; . S; ((? M/ [illegible] BM-

:2 :4

18714, BN-31/ . VS-268, BM-18714, BN-31, S; ))꞉ M/ . VS-

:5 :6

268, BM-18714/ . S/ - W, M; . VS-268, BM-18714, BN-51,

BN-31, S/

¬ :

5 [illegible] VS-268; [illegible] S/ ⁘ W; ⁘ BM-18714, BN-

:2

51, BN-52; ((· M/ - W; ⁘ BN-31/

: □

6 ⁘ W, BM-18714, BN-31; . VS-268, BN-51/ VS-268,

¬ :2

BM-18714, BN-51/ [illegible] W, BN-31/ - W; ⁘ BN-31/

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[illegible] BN-52/

: ○ :2 :3

7 ⁘ BN-31/ W/ ⁘ W/ . W, VS-268, BN-51;

⁘ BM-18714, BN-31/

: :2

8 . W, VS-268, BM-18714; - BN-51, BN-31/ - BM-

:3

18714/ ⁘ VS-268, BM-18714; ⁘, BN-51/

□ ⊤

9 VS-268, BM-18714, BN-51/ ܕܘܟܬܐ W, CU-1700(mg.),

BN-31; ·ܕܘܟܬܐ BN-52/

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10 :. BN-31/ :2 ⁘ W/ :3 ⁘ W; ⁘. BN-52/

11 ⌝ ܘܗܘ ܠܟܢ BM-18714/ ⌝ :ЄΥΟΥСΝΑΓΓΑΡ: ܐܝܟܪܘܣ BM-18714(mg.)/ ⌝2 ܠܡܣܛܪܘܢ BN-31/ ○ VS-268 illeg./

12 : VS-268 illeg.; ⁖ BM-18714, BN-31/ ☐ VS-268 illeg./ ⌝ ܕܟܠܗܘܢܝ ܪܘܣ W; ܕܟܠܗܘܢ ܪܘܣ BM-18714; ܕܟܠܠܗܘܢ ܪܘܣ BN-51; ܕܟܠܗܘܢ̈ ܕܟܠܗܘܢ ܪܘܣ BN-52; ܕܟܠܗܘܢ ܪܘܣ BN-31/ ⌝ ܘܕܪܘܠܗ BN-52/ :2 . W/

13 ○ VS-268 illeg./ : ⁘ W, BM-18714, BN-31/ :2 . BN-31/

14 : ⁘ W; . BN-52, BN-31/ :2 - W, VS-268, BM-18714, BN-51, BN-31/

15 ⌝ ܗܠܝܢ VS-268/ : . BN-31/ :2 . W, BM-18714, BN-51, BN-31; VS-268 illeg./ ☐ VS-268 illeg./

16 : - W, BN-31; ⁖ VS-268, BM-18714/ :2 ⁖ W/ ☐ VS-268 illeg./ ⌝ ܒܬ̈ܪ BN-51/ :3 ⁖ BM-18714/ ⌝ ܕܐܘܪܫܠܡ W; ܐܘܪܫܠܡ BN-51/ :4 - W; ⁖ BM-18714/ :5 .. BM-18714/

FOR PAGE 32*

□ : ⌐

1 VS-268 illeg.(32*:3)/ . BM-18714/ ܬܚܝܢ BM-18714/ :2 - W; BM-18714/

: ⌐ :2

2 . BM-18714/ ܠܐܣܛܢܘܢ BN-31/ ., BN-31/

: □

3 . BN-31/ VS-268 illeg./

: ⌐ :2

4 . VS-268, BM-18714/ ܕܠܗ BN-31/ . VS-268, BN-31/ ⌐ ܘܨܠܠܝܢ VS-268/ :3 - W, BN-51, BN-31; VS-268 illeg./ ○ VS-268 illeg./

: :2

5 . BN-31/ - W, BN-31/

: :2

6 ⁘ W; . BN-31/ - W; ⁛ VS-268, BM-18714, BN-31/

: :2

7 ⁘ W, VS-268, BM-18714, BN-31/ , BM-18714/

: :2

8 . VS-268, BM-18714, BN-31/ ⁘ W, VS-268, BM-18714; ⁘. BN-51; ⁛ BN-31/ ⌐ ܘܐܝܬܝܘܗܝ W; ܘܐܝܬܝܘܗ VS-268/ ⊤ ܗܘܘ W/

⌐ ⌐ ⌐2

9 ܕܒܥܐܠ VS-268/ ܚܠܐ W/ ܐܣܛܝܦ ܛܠܛܘܦܘܢ BM-18714(mg.); ܕܛܠܛܘܦܘܢ BN-31/ : ⁛ VS-268, BM-18714/ :2 - W, BN-51, BN-31/ :3 ⁘ W, VS-268, BN-31/ ⌐ ܘܦܠܓܘ ܢܚܬܘܗܝ VS-268, BM-18714, BN-51(Mk. 15:24a)/

FOR PAGE 32*(cont.)

○ : ⊙

10 BN-52(mg.)/ ⁘ W, BN-31/ VS-268 illeg./

: :2 :3

11 . BM-18714, BN-51/ - BN-51/ ⁘ VS-268, BM-

○ ⊙

18714/ VS-268 illeg./ BM-18714/

: □

12 ⁘ W, BM-18714, BN-31/ VS-268, BM-18714, BN-

:2 :3

51/ - W, BN-31/ BN-52/

:

13 ⁘ W, BM-18714; . VS-268; ⁘ .. BN-52; : BN-31/

T

(ܕ ܡܢܝܕܝܢ W) ܡܓܕܦܝܢ ܗܘܘ ܠܗ. ܘܡܢܝܕܝܢ (W -) ܗܘܘ. ܕܥܒܪܝܢ ܘܗܠܝܢ

( - W) .: (ܐܘ̂ܗ̇ W) ܘܐܗ ( : W, BN-51) ܗܘܘ ܪ̈ܫܝܗܘܢ ܘܐܡܪܝܢ.

ܫܪܐ ܗܘ̇ ܠܗ̈ ( ܘܠܗܘ̇ ܘܠܗܘ OY4: BM-18714(mg.); . BM-18714)

( ܚܝܠ W). ܚܒܠ (ܢܩ̈ܦܠ W, BN-51) ܢܩܦܝܢ ܘܡܠܠܐ ܠܗܝܟܠܐ

( - W; ⁘.. BN-51)⁘ ܠܘ ܐܠܐ ܒܨܘܪ VS-268, BM-18714, BN-51(Mk.

□ ¬

15:29-30d)/ VS-268, BM-18714, BN-51/ ܘܦܨܐ W, VS-268/

: ¬ :2

14 . BM-18714, BN-31/ ܠܠܐ BN-52/ ⁘ VS-268,

□ :3

BM-18714; ⁘ BN-51/ VS-268, BM-18714, BN-51/ ; W/

○ ¬ :4 ¬

W/ ܘܐܚܬ W/ - W/ ܗܘܘ ܐܦܩܝܢ W/

: :2 :3

15 ⁘ W, BN-31/ , VS-268, BN-31/ - W; ; VS-268/

: :2

16 , VS-268, BM-18714/ ⁘ W, BM-18714, BN-31/

FOR PAGE 32*(cont.)

¬
;TiTλ9ν: BM-18714(mg.)/

FOR PAGE 33*

¬ ○ ⊙ :
1 [illegible] W/ VS-268/ BN-52/ . BM-18714,
BN-31/

: ¬
2 - W, BN-31; ⁖ VS-268, BM-18714, BN-41/ [illegible]
:2
VS-268/ ⁘ W, BM-18714; ⁘. VS-268, BN-51, BN-52/

¬ ∽
3 [illegible] BM-18714, BN-31/ 2-3-1 W/
¬ :
[illegible] VS-268/ . BN-51/

: :2
5 - BN-51/ ⁘ W, BM-18714; . BN-31/

: ¬
6 ▲ BM-18714/ [illegible] BM-18714, BN-31/
¬ :2 ¬ :3
[illegible] VS-268/ . VS-268/ [illegible] VS-268/ ⁖ BM-
18714/

: ☐
7 . VS-268, BM-18714, BN-51/ VS-268 illeg./
:2 :3
⁘ W, BM-18714; ⁘. BN-51, BN-52/ . VS-268; - BN-31/

: ☐
8 ⁘ W, VS-268; . BM-18714/ VS-268 illeg./
¬
[illegible] W; [illegible] BM-18714; :|m PATIWT Δ0|: BM-

FOR PAGE 33*(cont.)

18714(mg.); [illegible] BN-31/

□ : ⌐

9 VS-268 illeg./ . W, BM-18714, BN-51/ [illegible]

:2 ▣

W, BM-18714, BN-51/ ˙. W, BN-51/ VS-268 illeg.(33*:12)/

⌐

10 [illegible] W; [illegible] BM-18714; [illegible]

: :2

BN-31/ . BM-18714/ - W, BN-51/

: :2

11 : W, BM-18714, BN-51; - BN-31/ . BM-18714/

:3 :4 :5

. BM-18714, BN-31/ ˙. W, BM-18714; - BN-51/ . BM-18714/

: :2

12 - W/ - W, VS-268, BM-18714; . BN-51, BN-31/

⌐ :3 ○

⌐[illegible]⌐ VS-268/ - VS-268/ VS-268 illeg./

: ○ :2

13 . BN-31/ VS-268 illeg./ . VS-268, BM-18714/

: ○ ⊤

14 ∴ VS-268; ∴. BN-52/ VS-268 illeg./ [illegible]

⌐

BN-31/ [illegible] W, BN-31; [illegible] VS-268; [illegible]

:2

BM-18714/ - W, BN-31; ˙. VS-268, BM-18714/

: □

15 ∴ W, BM-18714, BN-31; ∴∴ VS-268/ (34*2) VS-

⌐ :2

268, BM-18714, BN-51/ [illegible] M/ - W, BN-31, M; . VS-268,

:3 :4 :5

S/ . S/ . W, M; ∴ BN-31, S/ . S/

: :2 :3

16 ˙. BN-31, S/ - S, M/ ∴ BN-31, S; ∴ M/

FOR PAGE 34*

1 : . BN-31; ))： M/ ¬ ܠܘܗ̇ W; ܘܠܗ.ܠܘ̈ BN-52; ܘܠܗ̇ ܠܘ̈ BN-31/ :2 - BN-31, S, M/ :3 ⁘ W/ ¬ ܠܗܘܒܠܐ VS-268/ :4 ⁘ VS-268; ʻ M/ ¬ ܢ̈ܩܘܦܐ W, M/ :5 ʻ M/

2 ¬ ܠܣܘܝ S/ : ⁘ S/ :2 - W; . BN-51; ʻ M/ ¬ ܘܡܬܐ VS-268, BN-31, S/ :3 ⁘ W, VS-268, S; . BN-31; ))((. M/

3 ○ VS-268 illeg./ ∽ S/ ⊙ M/ : ⁘ BM-18714/ ¬ ܒ̈ܦܘܪܩܢܐ BM-18714/ ⊕ VS-268 illeg./ ¬ ܘܡ̈ܩܛܠܐ (. S) ܡ̈ܩܛܠܐ BN-31, S, M/ :2 . VS-268, BM-18714/

4 : . VS-268, BM-18714/ :2 . VS-268, BM-18714, BN-31; ʻ M/ :3 VS-268 illeg.; . BM-18714, BN-31; ))： M/ :4 - M/ :5 - W, BN-51, BN-31, S, M/

5 ¬ ܡܚܒܫܐ BN-31/ : VS-268 illeg.; . BM-18714, M/ ○ VS-268 illeg./ ⊙ BM-18714(mg.)/ ¬ ܕܒ̇ܝܫܬܐ W, BN-52; ܕܒ̇ܝܫܬܐ S; ܕܒ̇ܝܫܬܐ M/ :2 ʻ M/ □ VS-268 illeg./ ⊕ M/

6 : ⁓ W; ⁘ VS-268, BM-18714; . BN-51, M; ·⁘· BN-52; ⁘ BN-31, S/ □ VS-268, BM-18714, BN-51/ :2 - W; ⁘. BN-52; ⁘ BN-31; ʻ M/ ¬ ܘܡܗܝܡܢܐ VS-268, BM-18714, BN-51; ܘܗܝܡܢܐ M/

## FOR PAGE 34*(cont.)

⊡ ⊤ ⌝ :3 :4

VS-268 illeg./ [illegible] BN-51/ [illegible] M/ ∵ S/ . W;

ʿ M/

□ : :2

7 VS-268 illeg./ . BM-18714, BN-31; ʿ M/ . BM-

⌝

18714, BN-51, BN-52; ∴ BN-31; )): M/ [illegible] M/

: □

8 ∻ W, BM-18714, BN-31, S; ((. M/ (34*10) VS-268

:2 ʃ ○ ⊙

illeg., BM-18714, BN-51/ . S/ W/ M/ BN-52(mg.)/

⌝ :3 :4 ⌝

[illegible] W, M/ . W, BN-31; - M/ ∵ S; ʿ M/ [illegible]

BN-31/

: □ ○ ⊙

9 ∻· BN-52; ))∻ M/ BN-52(34*:10)/ M/ M/

:2 :3

. S/ - W; ∴ S; ʿ M/

⌝ : □

10 [illegible] S/ ∻ W, S; . BN-31; ((· M/ VS-268 illeg./

⌝ :2

[illegible] S/ - M/

: :2 ○

11 . BM-18714, S/ ∵ W, BN-51, S; )): M/ VS-268

:3 □ :4

illeg./ ʿ M/ VS-268 illeg./ . BM-18714/

: :2

12 - W, BN-31, S, M/ ∻ W, BM-18714, S; . VS-268,

⌝ :3

BN-31; ∻((· M/ ([illegible]) M/ ∵ VS-268, BM-18714, BN-31,

:4 ○ :5

S/ . S/ VS-268 illeg., M/ . BM-18714/

## FOR PAGE 34*(cont.)

:
13 VS-268 illeg.; . BM-18714, BN-51, BN-31; ): M/
:2 :3 :4 0
. VS-268, BM-18714/ . BN-51/ - M/ VS-268 illeg./
: :2 :3
14 ∴ M/ . VS-268/ - W, BN-31, S; ⁘ BN-52/
ܓܠܝܢܐ S/ :4 ⁘ W, S; VS-268 illeg.; - M/ 0 VS-268 illeg./
[illegible] M/ :5 . BN-52/
: :2 0 :3
15 : S/ . BM-18714/ VS-268 illeg./ - W,
:4 :5
BN-51, BN-31, S, M/ . VS-268, BM-18714, BN-31/ . S/
[illegible] BN-51, S/ :6 . W, VS-268, BM-18714, BN-51, BN-31,
S; ((. M/
: :2
16 VS-268 illeg.; )): M/ [illegible] S/ . VS-268,
:3
BM-18714; ʻ M/ - W; ʻ M/

## FOR PAGE 35*

: :2 0
1 ∴ BN-52; ∴ S; ∴((. M/ ⁘ S; )): M/ VS-268 illeg./
:3 :4
- M/ - W, BN-31, S, M/
. :
2 ⁘ W, BM-18714; VS-268 illeg.; . BN-31; ⁘ S; ((. M/
:2
- W, BN-51, BN-31/

FOR PAGE 35*(cont.)

:

3 VS-268 illeg.; - BN-51; ⁘ BN-52; ⁘˙ BN-31/

⌝ ܘܫܡܫܐ ܚܫܟ ܠܠ ܥܠ ܟܠܗ ܐܪܥܐ. ܥܕܡܐ ( . VS-268) ܠܫܥܐ ܬܫܥ

( : W, VS-268; . BN-51) VS-268, BM-18714, BN-51(Lk. 23:44b-e)/

:2

. BN-31/

: :2 ⌝

4 ⁘ W, BN-31/ . BN-52/ ܐܘܠܕ̈ܝܢ BM-18714(mg.)/

:3

⁘ W; ⁘⁘ VS-268; .. BN-52; - BN-31/ ܡܬܡܘܡܝܢ VS-268/

⌝

5 ܐܘ̈ܠ .. ܕܐܬܦܠܓ ܦܠܓ ܕܒܪܘ̈.. ܬܠܝ̈ܬܐ. VS-268(mg.);

ܡܢ ܚܝܠ ܕܐܬܦܠܓ ܩܕܡ ;BM-18714 ܕܐܬܦܠܓܦܠܓ ܕܒܪܘ̈ܬܐ ܕܪܡܫܬܐ ܡܢ ܡܘܬ.

ܡܢ ܚܝܠ ܕܐܬܦܠܓ ܩܕܡ ܕܢܦܫ ܕܒܪܘ̈ܬܐ ܕܪܡܫܬܐ ;BN-51 ܕܒܪܘ̈ܬܐ ܕܪܡܫܐ̈

BN-52; ܕܪܡܫܐ̈ ܕܒܪܘ̈ܬܐ ܩܕܡ ܕܐܬܦܠܓ BN-31/

: :2

6 . VS-268, BM-18714/ . VS-268, BM-18714/

:

7 . VS-268, BM-18714; . BN-31/ ⌝ ܐܘܪ̈ ܐܘܪ̈ W, VS-268/

:2 :3 ⌝

. VS-268, BM-18714/ - W, BN-31/ ܠܡܫܠܛ W;

ܠܡܫܠܛܘ VS-268; ܠܡܫܠ BM-18714, BN-51; ܠܠܡܫܠ BN-31/ ⌝ ܐܒܕܐ ܦܓܪܐ ܦܓܪܐ

:4

W; ܡܬܡܫܠܛܝܢ BM-18714; ܡܬܡܫܠܛܐ ܐܝܢ BN-51/ - VS-268; . BN-31/

: :2 :3 :4

8 - W/ . VS-268, BM-18714/ - W/ . W, VS-268, BM-18714, BN-51; ⁘ BN-31/

⌝

(35*:13) ( - W) ܐܠܦܝܢ.

FOR PAGE 35*(cont.)

( - W, VS-268, BN-51).ܡܢ ܩܘܡ ܕܩܝܡܝܢ ܟܕ ܫܡܥܘ ( - VS-268, BN-51)

( . VS-268) ⁘ܩܪܐ (ܠܐܝܠܝܐ W, VS-268, BN-51) ܠܐܠܝܐ ܗܐ :ܗܘܘ ܐܡܪܝܢ

(⁘ BN-51) VS-268, BM-18714, BN-51(Mk. 15:35)/

:            ¬

10 ⁘ W/ ܫܒܩܬܢܝ W/

¬            :            :2

11 ܐܠܝܐ BN-31/ . BN-31/ - W/

¬            ⌐            ⊤            :

12 ܣܦܘܓܐ W/ ܚܠܐ W/ ܠܡܫܩܝܗ: ܗܘ BN-31/ - W.

⁘BN-52, BN-31/

□            :            :2

13 BN-31/ ⁘ W; ⁘⁘⁘ BN-52/ - W/

○            :            ¬

14 VS-268 illeg./ - VS-268/ ܡܢ ܐܝܠ BM-18714/

⌐

ܕܡܓܕܠܝܬܐ W; ܕܡܓܕܠܝܬܐ VS-268, BN-31; ICAEWΠA⁝ MAΓΔAΛINH:

:2

BM-18714(mg.)/ : W, VS-268, BM-18714, BN-51, BN-31/

⌐            ⊙            :3

ܘܫܠܘܡ BM-18714; ܘܫܠܘܡܝ BN-51/ VS-268 illeg./ ⁘ W,

BM-18714; . VS-268, BN-31/

¬

15 ܘܡܫܡܫܢ W; ܠܡܫܡܫܢ VS-268/

¬            ⊤

16 ܕܥܪܘܒܬܐ BM-18714, BN-52, BN-31/ ܗܘܐ BM-18714/

:            ⌐            :2            :3

. BN-31/ ܫܒܬܐ:ܘ BN-51/ - W, BN-31/ . VS-268/

:4

. VS-268, BM-18714, BN-51/

FOR PAGE 36*

: :2

1 . BN-31/ . W, VS-268, BM-18714, BN-51, BN-52/

:3 :4 :5

. VS-268, BM-18714/ ⁘· BN-52/ ⸪ VS-268, BM-18714, BN-51, BN-31; . BN-52/

□ : :2

2 BN-31(mg.)/ . VS-268, BM-18714/ ⁘⁘ VS-268; ⁘· BN-51, BN-52; . BN-31/

:3

⸪ W, BM-18714, BN-51; - VS-268, BN-52/

⌝

3 [illegible] BM-18714, BN-52; VS-268 illeg./

⌝ ⌜

[illegible] W, BM-18714, BN-51; ... [illegible] VS-268/

:

. BM-18714, BN-31/

□ ⌝ :

4 VS-268 illeg./ [illegible] BN-31/ - BN-51, BN-31/

:2 ⌝ ○

⸪ BN-31/ [illegible] BN-31/ BN-31/

□ : ⌝

5 VS-268 illeg./ . BN-51, BN-52/ [illegible] BN-31/

:2 ▣ ⌝

⁘ W; ⸪ BM-18714/ VS-268 illeg./ [illegible] W; [illegible] BN-51, BN-31/

⌝ ○ : □

6 [illegible] BN-31/ VS-268/ . BN-31/ VS-268 illeg./

:2 ⌝

. BN-31/ [illegible] BM-18714/

: ⌝

7 . W, VS-268, BM-18714, BN-51, BN-31/ [illegible] VS-268/

FOR PAGE 36*(cont.)

⌝ [illegible] BN-31/ :2 VS-268 illeg./ □ VS-268 illeg./ ○ BN-31(mg.)/ :3 - W, BN-31; ∶ BN-51/ :4 ∻ W, BM-18714, BN-31/

8 ⊤ [illegible] BN-51/ : . BM-18714/ ○ BN-31(mg.)/

□ VS-268 illeg.(36*:11)/ :2 : BN-52; . BN-31/ :3 . W, BN-31/

:4 - W, BN-31; . BN-51, BN-52/ :5 . BM-18714/

9 : , W; ∻ BN-31/ :2 ∴ BM-18714/ :3 ∴ W; ∻· BM-18714, BN-51/ ⌝ (36*:11) ( -W) ܕܒܗܝܟܠܐ ( - W, BN-51), ܬܪܥܐ □ [illegible] [illegible] ○ [illegible] ( -VS-268). [illegible] ( . BN-51) [illegible] ( □ VS-268 illeg.) . [illegible] ○ [illegible] ( - W; . VS-268, BN-51) . [illegible] ( ○ VS-268 illeg.) ( ∴ W; ○ VS-268 illeg.) VS-268, BM-18714, BN-51(Mt. 27:51a-c)/

10 : . BN-52/ ⌝ ܬܪܥܐ BN-31/ :2 . BN-31/

11 : . W, BN-31/ :2 - W, BN-31/ :3 ∻ W, BN-31/

:4 - W, BN-51, BN-52, BN-31/ :5 . W, VS-268, BM-18714, BN-51; - BN-31/ :6 - W, BN-31/

12 ○ VS-268 illeg./ : . VS-268, BM-18714/ ⌝ [illegible] BN-51/ :2 . VS-268, BM-18714/

13 : - W/ □ BM-18714/ :2 . BM-18714/

FOR PAGE 36*(cont.)

○ ¬ :3

VS-268 illeg./ ܡܣܟܠܬܗ W/ . W/

○ : :2

14 W/ ⁚ BN-51, BN-31/ . VS-268, BM-18714/

¬ ⊙ :3 :4

ܡܒܝܥܐ W/ VS-268 illeg./ . BN-51/ ⁘ W; . BN-31/

¬ ¬ :

15 ܘܗܘܐ VS-268/ ܟܣܘܗ ⌜...⌝ VS-268/ . BM-18714/

:2 ¬

. BM-18714/ ܘܡܒ W/

¬ : :2 :3

16 ܘܡܠܘܗܠܝܢ BN-31/ - BN-31/ . VS-268/ . VS-268, BM-18714/

FOR PAGE 37*

¬ :

1 ܕܦܢܝܢܣܠ BN-31/ . VS-268, BM-18714, BN-51/

¬ :2 :3

ܒܢܗ W/ . VS-268/ ⁘ W, VS-268, BM-18714, BN-51, BN-31/

⊤ ¬ :

2 ܗܘܘ BN-31/ ܗܠܝܢ BN-31/ . BN-31/

: :2 :3

3 . VS-268, BM-18714/ . BM-18714/ ⁘ BN-52;

¬

- BN-31/ ܕܦܘܩܕܢܐ ܕܡܠܟܐ. ܡܛܠ ܕܦܘܩܕܢܐ ܕܡܠܟܐ BN-52; ܕܦܘܩܕܢܐ ܕܡܠܟܐ.

ܟܘܡܛܐ BN-31/

: :2 :3

4 ⁖ W, BN-31/ . VS-268/ - W, BM-18714, BN-51,

:4

BN-31/ ⁖ W; ܘܐ ⁘ VS-268; . BM-18714; ⁘⁘⁘⁘⁘ BN-51/

⊤

ܛܠܠܝܗ VS-268; VS-268(mg.) illeg.; ܡܛܠ ܕܦܘܩܕܢܐ ܕܡܠܟܐ:

FOR PAGE 37*(cont.)

ܕܒܪܝܬܐ ܕܡܫܠܡܐ· ܟܫܠܐ. BM-18714; ܡܢܝܢ ܕܫܢܝܐ ܕܥܠܡܐ

ܒܪܝ ܘܫܠܐ· BN-51/

⌝ :

5 ܐܠܐ BN-51/ - W, BN-31; . BM-18714, BN-51/

o :2

W/ . BM-18714/

: o :2

6 . BN-31/ W, VS-268, BM-18714, BN-51/ . BM-18714, BN-31/

: ⌝

7 ∴ W, BM-18714/ ܡܠܐܟܝܐ W, BN-51; ܡܠܐܟܐ BM-18714, BN-52/

⌝ :2

ܡܫܘܒܚܢܐ W/ . BM-18714; - BN-31/

⌝ :3

ܘܡܠܐܟܐ W, BM-18714; ܘܡܠܐܟܝܐ BN-51/ . VS-268/

⌝

8 ܘܕܐܢܘܫܐ W; ܕܢܘܡܘܣ BM-18714(mg.); ܕܢܘܡܘܣ BN-51/

: ⌝ ⌝

. BM-18714, BN-51/ ܕܟܠܐ VS-268/ ܕܐܝܟܢܐ ܕܡܕܡ W;

:2

ܐܝܟܢܐ VS-268; ܕܐܝܟܢܐ BM-18714/ ∵ W, BM-18714, BN-51, BN-52, BN-31; ∴ VS-268/

:

9 ∵ VS-268, BM-18714; ∵· BN-51; ∴ BN-52; - BN-31/

⌝ :2 :3

ܫܘܝܢܐ... VS-268/ . W/ ∴ VS-268, BN-31; . BM-18714/

⌝ :

10 ܠܐܘܪܫܠܡ W; ܠܐܘܪܫܠܡ VS-268, BN-51/ ∵ W, VS-268, BN-51, BN-31/

⌝ □

ܢܗܘܘܢ VS-268/ VS-268 illeg./

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11 VS-268 illeg./ VS-268 illeg./ VS-268 illeg.; - BN-31/ ⁝ VS-268 illeg.(37*:15)/

: O :2 ⌝

12 . BN-31/ BM-18714/ . BN-31/ [illegible] W/

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1 [illegible] VS-268/ . BM-18714, BN-31/ . BM-18714/

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:4 :5

- W, VS-268, BM-18714, BN-51, BN-31/ . W, BM-18714/

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2 - W; ⸱ VS-268/ VS-268 illeg./ . BN-51/

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3 : . W, VS-268, BM-18714, BN-51, BN-31/ ⌐ .ܡ̈ܘ...ܐ

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4 : . BM-18714, BN-52/ :₂ . BN-31/

5 ܣ W, VS-268, BM-18714, BN-51/ ⌐ ܒܛܠ BM-18714/

: ⁘ W, BN-52; ⁘⁘ VS-268; ⁘·⁘ BM-18714; ⁘⁘⁘ BN-51; - BN-31/

⊤ ܛܠܝܢ̈ܝܢ. VS-268/

6 ⌐ ܕܝܢ ܗܘ ܫܠܡܐ. VS-268(mg.); ܡܫܝܚ ܕ ܝܢܗ ܫܠܡܐ ܕܡܫܡܫܢܐ. BN-51;

ܫܠܡܐ ܕܡܫܡܫܢܐ؛ ܫܠܘ. BM-18714;

ܡܫܝܚ ܕܝܢܗ ܫܠܡܐ ܕܡܫܡܫܢܐ.. ܫܠܘ. BN-52; ܕܝܢܗ ܫܠܡܐ ܕܡܫܡܫܢܐ BN-31/

ܣ W/ : . BM-18714/ :₂ . BM-18714/ :₃ ⁘. BN-52; ⁘ BN-31/

7 □ VS-268, BM-18714, BN-51/ : ⁘ BN-31/ ⊡ BN-31/

:₂ . W/

8 : . VS-268, BN-51/ ⌐ ܠ....⌐ VS-268/ :₂ - W, BM-18714, BN-51; . BN-52/ ⌐ ܦܨܠܐ ( ° VS-268 illeg.) ܡ̊ܢ ܘܒܥܐ (ܕܦܝܠܛܘܣ ܐ W; ܦܨܠܠܐ BM-18714; ܦܨܠܐ BM-18714(mg.)) (ܐܪܡܬܝܐ W; ܐܪܡܬܐ BM-18714(mg.)) ܪܡܬܐ. VS-268, BM-18714, BN-51(Mt. 27:57c)/ ⌐ ܐܪܡܬܝܐ W/ ⌐₂ ܐܦܝܠܛܘܣ W/ :₃ - W;

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9 ⌐ ܕܩܒܠ W/ : ÷ W, BN-31/ ⌐ ܘܐܝܬܘܗܝ (ܕܐܝܬܘܗܝ)

(ܒܘܠܘܛܝܣ W) .ܒܘܠܠܘܛܝܣ( , VS-268) ܗܘܐ (W, VS-268, BN-51)

(ܒܘܠܘܛܝܣ VS-268, BN-51; :βΟΥλΥΤΗϹ: BM-18714(mg.)) VS-268,

BM-18714, BN-51(Lk 23:50b)/ ⌐ ܡܣܟܐ BN-52, BN-31/

⌐ ܒ̈ܘܠܘܛܝܣ W; ܒܘܠܘܛܝܣ BN-31/ :2 ÷ W; . BN-31/ :3 . VS-

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illeg.; . BM-18714; ⁘ BN-31/

10 : . BN-51/ ○ VS-268 illeg./ :2 . W, BN-51, M; ÷ VS-

268; ⁘ BN-31; ÷ S/ ⌐ ܘܫܠܡܘ BN-31, M/ ⊙ VS-268/ :3 - W,

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18714, BN-51/

11 ○ VS-268 illeg./ ⌐ ܕܗ̈ܒܠ VS-268/ : . W;

⁘⁘ VS-268; ⁘ BM-18714; ⁝ BN-31; ÷ S/ ⌐ ܗܢܐ ܠܐܝܬܘܗܝ ܗܘܐ

ܕܠܐ ܫܠܡ S; ܕܠܐ ܫܠܡ (ܗܢܐ ܠܐܝܬܘܗܝ) M/ ⊙ VS-268 illeg./

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12 : ÷ W, VS-268, BN-51, S; - BM-18714, M; ⁝ BN-31/

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( :VS-268; ÷ BN-51) VS-268, BM-18714, BN-51 (Lk. 23:51d)/

:2 . BN-31, S/ ⌝ ܡܣܟܐ M/ ⊤ ܗܘܐ BN-31/

13 ⌝ ܕܐܠܗܘܬܗ BN-31/ : ∴ W, S; ÷ BN-52/ :2 - W, BM-18714, BN-51, BN-31, M; ∴ S/ □ VS-268 illeg./ ⌝ ܐܠܗܘܬܗ W/

:3 . BN-31; - M/

14 : ÷ VS-268, S; ÷ BN-51, M/ ⌝ ܐܠܗܘܬܗ W/ :2 . BM-18714, BN-52/ :3 - W, BN-51, BN-31, M; ∴ VS-268, S/ :4 ∴ S/

15 ○ VS-268 illeg./ ⌝ ܠܦܪܨܘܦܐ W; ܠܦܪܨܘܦܘܦܐ BN-51; ܦܪܨܘܦܐ M/ : . VS-268, S; - BN-31, M/ :2 - W, BM-18714, BN-52, BN-31, S, M; ⊙ VS-268 illeg./ VS-268 illeg./

□ VS-268 illeg./ :3 : BM-18714; ÷ BN-52; ÷ S/

16 ⌝ (ܥܡ ܦܪܨܘܦܐ)(ܘܢܣܒ ܐܠܗܘܬܗ) M/ ⌝ ܦܪܨܘܦܐ W; ܦܪܨܘܦܐ VS-268, BN-31, M; ܦܪܨܘܦܐ BN-51/ : - W, M; ÷ VS-268, BN-51; ÷ BN-31; ∴ S/ :2 . VS-268; ∴ BN-51/ □ VS-268 illeg./

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18714/ VS-268 illeg.; . S/ VS-268 illeg.; ⁘ BM-18714;
□                                 ⌐
⁘ BN-51; - M/ VS-268, BM-18714, BN-51/ ܗܘ ܟܢ S/
:                                          □
2 : W, S; ⁘ BN-31; . M/ VS-268 illeg./
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▣                     o            ▣
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:                             ⌐
5 . BM-18714; - M/ ܐܟܘܡܐ BM-18714, BN-51, BN-
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6 ܗܢܐ BN-52/ VS-268 illeg./ . W, BN-31; ՙ. M/
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- W, S, M; : BN-31/ - W, VS-268, BM-18714, BN-51, BN-

31, S, M; . BN-52/
⌐
7 ( . W, VS-268) .ܓܢܬܐ VS-268, BM-18714, BN-51
⌐                     o           :
(Jn. 19:41d)/ (ܒܗ) M/ M/ - BN-31, S; . M/

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¬ :2 :3 □

[illegible] S, M/ . W, BN-31, S, M/ . VS-268/ VS-268 illeg./

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8 : W, S; ⁖ M/ ‘ M/ [illegible] ... VS-268/ BM-18714/

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VS-268 illeg./ [illegible] VS-268/ ‘ M/

○ : ⊙

9 VS-268 illeg./ ⁖ BN-31; ‘ M/ VS-268 illeg./

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⁖ W, VS-268, BM-18714, BN-31; : S/ [illegible] W, S, M/

○ :

10 VS-268 illeg./ - W, VS-268, BM-18714, BN-31, S; ‘ M/

¬ :2

[illegible] W, S, M/ ⁘ W, VS-268, BN-31; . BM-18714, S, M/

□ ¬

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. BN-52/ - W/

:

11 . W, VS-268, BM-18714, BN-51, BN-31; ⁖ BN-52/

○

VS-268 illeg./

○ ¬ ¬

12 VS-268 illeg./ [illegible] BM-18714/ [illegible] W/

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13 ⁘ W, VS-268; . BN-31/ - W; . BN-51/ VS-268 illeg./

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- W, BM-18714, BN-51/ ⁖ W, VS-268, BM-18714, BN-51, BN-31/

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14 : . VS-268, BN-51, BN-52/ □ VS-268 illeg./

:2 ⁘ W; ⁘⁘ VS-268; - BN-31/ ⊤ ܠܟܘܠܗ̈ܝܢ VS-268/ ⊡ VS-268,

BM-18714, BN-51/ ⌝ BN-52 (vide p. 187); ܦܠܛܘ ܡܢ ܢܝܫܐ

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15 ⊤ (vide 40*:1-11) VS-268, BM-18714, BN-51/

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1 ⌝ ⌜ܡܥܠܬܐ ܣܝܒܪܬ⌝ VS-268(mg.); ܡܢܝܐ ܕܣܝܒܪ ܕܡܥܠܬܐ ܕܫܘܬܐܣܝܐ.

BN-51/ ∽ W, VS-268, BN-51/ : - W, VS-268/ □ VS-268

illeg./

2 ⌝ ܩ̈ܫ ܚܒܘ̈ܫܝܐ W, BN-51/ ⌝̇ ܐܝܠܠܛܘܣ W/

3 ⌝ ܕ̈⌜....⌝ VS-268/ ⌝̇ ⌜....⌝ܐ VS-268/

4 ⌝ ⌜..ܠܒ.⌝ VS-268/ : . VS-268/

5 : . BN-51/ :2 . VS-268/ ⌝ ܘܐ⌜...⌝ VS-268/

6 ⌝ ܠܝ⌜..⌝ܘܢܗܘܢ VS-268; ܠܝܕܥܬܗܘܢ BN-51/ ; . VS-268/

7 ○ VS-268 illeg./ : - W, VS-268, BN-51/ ⌝ ܒܫܠܐ

W, VS-268, BN-51/ :2 - VS-268/

8 : ⁘ VS-268/ ⌝ ܐܝܠܠܛܘܣ W; ܐܝ⌜..⌝ܛܘܣ VS-268/

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9 VS-268 illeg./ [illegible] VS-268; [illegible] BN-51/

□ :
VS-268 illeg./ . W, BN-51; - VS-268/

□ ¬
10 VS-268 illeg./ [illegible] BN-51/

¬ :
11 [illegible] W, BN-51; ⌜..⌝[illegible] VS-268/ ⁘ W;

□ ⊡ ⧈
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illeg./

□
12 VS-268 illeg./

□
13 VS-268 illeg.(40*:15)/

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